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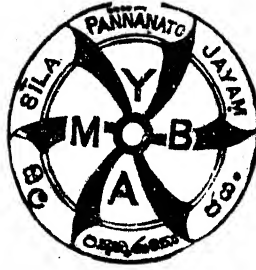
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THE BUDDHIST

"Sila Paññanato Jayam"

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NOTES AND COMMENTS.

Buddha--The Giver The frontispiece which we have the pleasure of sending out to our readers as a gift from that great philosopher-artist, Nicholas de Roerich, sufficiently expresses the significance of the Great Day which the entire Buddhist world will fittingly celebrate on the full moon day of May (Wesak). It is the 2522 nd year after the Enlightenment of the Tathagata whose Dhamma liberated man from the bondage of theology and made him responsible for his actions.

"Buddha, the Giver" is one of the latest of Professor Roerich's paintings, and we rejoice that this painting is permanently exhibited in close proximity to the Dhamek Stupa and Mulagandha Kuti Vihara at Sarnath (Isipatana). To a pilgrim who has travelled long distances across mountains and has overcome many hardship the Lord offers the Chalice of Amrita. Thus the last step of ascent of the pilgrim is gloriously crowned. Sharp mountain rocks rise towards the sky reminding of the pillars of Asoka. The original of this painting is in purplish sunset colours, so typical of the great artistic conception of Prof. Roerich. Among other latest paintings of similar magnitude are "Maitreya", "The Arhat", and "The Abode of the Spirit" now in the Roerich Hall of the Allahabad Museum. In all of them is expressed

the same peacefulness which uplifts the hearts of all sincere seekers after the Truth.

We also publish elsewhere a reproduction of his drawing "Tri-Ratna—Three Jewels" amidst flames of purification. It is characteristic of Tibetan art which the Professor admires so much. We believe we are voicing the sentiments of our readers when we say that Professor Roerich deserves the sincere thanks of all who receive his kind and thoughtful gift.

The late ^{*}Mrs. ^{*}Jeremias Dias It is with deep regret that we have to record the death of Mrs. Dias of Panadura, which occurred on the 26th March. The loss which Ceylon suffered by her death is well nigh irreparable. Member of a leading wealthy family, the late Mrs. Dias led the noble life of a true Buddhist Upasika who was honoured and loved by all on account of her innumerable acts of charity, unfailing generosity, and public spiritedness. She took a very prominent part in the social and religious activities promoting the well-being of the Ceylonese. She supported many useful institutions with liberal donations. Her interest in the education of girls was so great that she founded one of the leading Buddhist girls' colleges—The Visākhā Vidyālaya, at a cost of about Rs. 300,000/2, and

endowed it with an extensive estate. This progressive institution alone entitles her to be classed among the great modern benefactors of Ceylon. Her memory will ever remain enshrined in the various institutions which she so nobly helped. Our sincere sympathy goes out to the members of her family.

Bhikkhu Rahula We understand from **Sankrityayana Bhikkhu Ananda Kausal-**
yayana of the London Buddhist Mission that **Bhikkhu Rahula** was busy editing a special Archaeological number of a Hindi magazine "Ganga". **Bhikkhu Ananda** writes: "It is an excellent publication covering more than 300 pages. There are more than one article of extraordinary importance e. g., the origin of Mahayana. Now after staying a while at Sarnath and Patna, he intends to go to Kashmir and Ladhaka. In summer, he will be examining the manuscripts at Gilgita, Kashmir."

* * *
Y. M. B. A. This examination was
Religious held on the 12th of
Examination March at about 150 centres. About 10,000 boys and girls have taken the examination this year.

Wesak Greeting.

(From "Les Amis du Bouddhisme")

To the Y. M. B. A. on behalf of "Les Amis du Bouddhisme" we send our brotherly greeting.

When you read these lines, groups in London and Paris will be celebrating with you the auspicious day of Wesak, paying loving homage to the Lord Buadha; he who extended his compassion to the ploughman, the bullock and the earth worm with equal commiseration, and resolved to find a way out of suffering; he who perfected his intelligence, his reason, his intuition and became the thoroughly Enlightened One, through the merit of his purified Kamma.

May you succeed in bringing your beautiful Buddhist land back to the benevolent rule of the Dhamma, and to a life of freedom and happiness.

Already the Y. M. B. A. is a force in Ceylon, may it prosper and fulfil its purpose.

G. Constant Lounsbury, B. Sc.
President of "Les Amis du Bouddhisme" Paris.

M. La Fuente,
Hon'y. Secretary.

CULLA SETTHI JATAKA

A Synopsis

(From the Sinhalese *Pansiya-Panas Jataka Pota* now being edited by Sir D. B. Jayatilaka)

The Place: This Jātaka was related by the Buddha while he was residing at the Mango Grove of Jivaka, the physician, near Rajagaha.

The Occasion: In the city of Rajagaha there lived a merchant held to be the wealthiest in the land. A daughter of his ran away with a servant and lived with him in a distant country.

There two sons were born unto them. The elder was named Mahā Panthaka and the younger Culla Panthaka. When the boys grew up, they learned from their mother who her parents were and begged her to take them to their kinsfolk in Rajagaha. Unable to resist their importunacy, she took them to Rajagaha and sent word to her parents

that she had come with her children. But they had not forgotten or forgiven the disgrace she had brought upon the family. So they refused to see her, but asked her to send the two boys to them and go away and live the life she had chosen for herself.

The elder boy, Mahā Panthaka, used to accompany his grandfather to hear the Buddha preach. By frequently listening to the Dhamma, his mind was drawn to the religious life. With the consent of his grandfather he entered the Order, and being ordained in due course, soon became an Arhat.

Some time after he induced his younger brother to join the Order under him and began to train him. But Culla Panthaka proved to be an exceedingly unpromising pupil. He was so dull-witted that he could not memorize a verse of four lines in four months. At last the Thera lost all patience with his brother and plainly told him that he was not fit to be a Bhikkhu and ordered him to leave the Vihāra.

At that time Mahā Panthaka held the office of Distributor of Alms. That day Jivaka, the Physician, came to him and invited the Buddha and his retinue of disciples, numbering five hundred, to the mid-day meal on the following day. Mahā Panthaka accepted the invitation on behalf of the Buddha and all the Bhikkhus except Culla Panthaka whom he pointedly excluded as unfit. Culla Panthaka who heard this conversation, felt greatly disheartened and made up his mind to disrobe himself on the following day.

That morning the Lord Buddha, who knew what was happening, met Culla Panthaka at the gate, as he was leaving the Vihāra. Rebuking him gently for not coming to him in his trouble he

brought him to his own residence. There he made the young Bhikkhu sit in the court-yard facing the East and giving him a clean white piece of cloth asked him to go on rubbing it with his hands, repeating the words 'rajo-haranam, rajo-haranam!'

As Culla Panthaka sat there rubbing the piece of cloth with his hands, he saw how it gradually became dirty. That set him thinking and step by step he came to realise the impermanency of all organic things, and by concentration upon this characteristic he attained to Arhatship and with it acquired a complete knowledge of the Dhamma. By special request he then repaired to the house of Jivaka where the Buddha and the other Bhikkhus had preceded him, and there after the repast, he was deputed by the Master to preach to the gathering.

That afternoon, when the Bhikkhus as usual assembled in the hall of the Vihara, they began to talk of the wonderful way the Buddha helped Culla Panthaka to obtain wisdom and emancipation after he had been sent away by his brother as being hopelessly stupid.

The Buddha then came to the assembly hall and hearing the subject matter of their talk, related the following story of a previous birth in order to show that he had then helped Culla Panthaka to acquire material wealth, just as in this life he led him to secure spiritual bliss:

The Story: Once upon a time when Brahmadatta was King of Benares, the Bodhisattva was born in a merchant's family. In course of time he became famous as Culla Setṭhi (the younger millionaire). He was a man of wisdom and understanding, well-versed in the lore of signs and omens. One day, as he was on his way to the Court, he happened to see a

dead rat on the road, and observing the position of the stars at the time he remarked that by means of that dead rat an intelligent person would be able to maintain his family or start some business. A poor man who heard these words thought to himself that the merchant would not have made that remark without some good reason. So he picked up the dead rat and taking it to a shop sold it as food for a cat for a small coin. With this money he bought some jaggery, and carrying a pot of water with him he went to meet the flower-women as they returned to the city with flowers gathered in the forest. He offered them jaggery and water and they in return gave him each a handful of flowers. He sold the flowers and next day with the money thus obtained he bought more jaggery and taking a pot of water with him he met the flower-women as on the previous day. They allowed him to gather flowers from half the trees. By this means he managed to get eight pieces of gold in a few days.

Some time after a great storm swept over the city and the royal park was strewn with leaves and broken branches of trees. The keeper of the park did not know how he could get the rubbish removed from the grounds. Cullantevāsika (by which name the poor man was known) went up to him and offered to have the leaves and branches removed, if he was allowed to make use of them. The keeper of the park readily gave his consent. Cullantevāsika then went to the play-ground of the town boys and induced them by offering them sweets to come with him and remove all the leaves and branches and heap them at the park-gates. There he sold them to a potter for sixteen pieces of gold and five hundred pots. He increased his capital by and

by to twenty-four pieces of gold, and established himself at the gate of the city. There he offered water daily to five hundred grass-cutters as they returned home in the evening. They were greatly pleased with this attention and asked him in what way they could requite him for his kindness. Cullantevāsika replied that he would tell them whenever he needed their help.

One day he heard from a friend trading in foreign lands that a horse dealer would arrive in the city with five hundred horses on the following day. He at once went to the grass-cutters and asked them to give him each a bundle of grass, and agree not to sell their grass until he had disposed of his bundles. The grass-cutters readily agreed to do so. The horse-dealer finding that grass was not available any where else, bought his bundles of grass for a thousand pieces of gold.

Some time after he heard from a friend engaged in sea-borne trade of the arrival of a ship laden with merchandise. Thereupon Cullantevāsika hired a splendid equipage for eight pieces of gold and drove in great state to the harbour town. He went on board the ship and gave to the master a valuable ring as an advance for the cargo. He then came ashore and stayed in a house which he had specially reserved for himself. Hearing of the arrival of the ship with merchandise from foreign parts, a hundred merchants from Benares soon came to the port with the object of buying the goods. But they were told on board that they could not purchase the goods as the great merchant who had arrived beforehand had given an advance for them. The merchants then went to see Cullantevāsika, who received them with much ceremony, and after some bargaining agreed to sell them the goods for two hundred thousand pieces of gold.

When he had acquired this vast wealth Cullāntevāsika thought to himself that he should show his gratitude to the person by following whose advice he had become a rich man. So he went to Culla Setṭhi and presented him with a hundred thousand pieces of gold. Being questioned by the great merchant as to how he had obtained this wealth Cullāntevāsika re-

lated the whole story beginning with the dead rat. Culla Setṭhi was so impressed with the man's intelligence and business capacity that he gave him his only daughter in marriage and made him the heir to his immense wealth.

The Buddha wound up the story by declaring Cullāntevāsika to be the Culla Panthaka Thera of this life.

ORDAINMENT OF QUALITY

By Professor Nicholas Roerich

"If thou wishes to be ahead of thy shadow, turn thy face to the Sun! Brethren, do everything better and labour ever joyously."

During a certain period of synthesis, activity must concentrate on the quality of work. Quantity, as is known, is effective as a messenger for the masses, and is at times admissible in works of the highest Culture; but the movement of Culture never made its imprint either through quantity or through the majority.

A high quality and a refined minority were always the impetus for real achievements of Culture. Very often, even in splendid addresses and writings regarding Culture, it is made evident that Culture begins where people know how to utilize their leisure. If by leisure, we understand the period outside of our routine work, or as we have sometimes called the period of work,—*pranayama*—then so-called leisure becomes a concentration upon finding a high quality in our activity. How beautiful is the sound of these concentrated strokes of an accumulated energy of high quality, and how their resonance awaken the hearts of nations.

Quality also awakens another characteristic, indispensable to evolutionary processes; it arouses a real sense of respon-

sibility for all that happens, be it even a single affirmation or warning, or even if it appears as a new phase of refinement in something already known. The greatest drama often hides in our presumption that something is common knowledge. This "known" is entered into the category of the habitual, about which people no longer thinks; in other words, not only do they fail to refine but they do not even elevate this concept.

Striving to quality will lead us to many axioms of life which must be reverted into problems for solution, because they demand refinement, accuracy and striving from new angles of our existence. "Non multa, sed multum"—this wise counsel was also given at certain periods of activity. One cannot begin the glorification of Culture with silence. The hermits departed from the world for their silence only after a certain activity, when their silence itself became a thundering spiritual call and a cure for ailments.

How beautiful is the concentrated and responsible motion of the sculptor's chisel, when, after the crude modeling, he begins to sculpture the subtlest features, in which the most minute inexactitude in the precision of the hand may result in an irreparable distortion. As long as the sculptor works in the province of the rudimentary forms, his hand is

permitted the use of either a deep or shallow curvilinear stroke of the chisel. But as soon as he reaches the final interpretation, any distortion would mean a return to chaos, thus his creative enthusiasm becomes more exalted, combined with a great responsibility for each motion of his hand. At such moments the sculptor frequently stands away from his work to view it from various positions in order, when coming closer, to impart to it the inimitable touch. Whereas, during the early days of his work, the sculptor could express his intentions in words, during the final strokes he is more silent, more deeply penetrative, knowing his responsibility for that which he completes.

The quality built up by the entire complexity of circumstances into the work of construction is an especial spiritual joy. In crossing the mountain stream one cannot afford to make a single false step. Likewise, when crossing an abyss upon a string, we ever seem to lose something of our physical weight; and when we are attached by the heart to the spiritual threads, we almost fly over perilous abysses.

Whether we term it enthusiasm, or spiritual upliftment, or perfection in the quality of movement and thought, or a high solemnity in all our feelings, there is no difference in definitions. For him who does not understand solemnity in love, and the exaltation of quality, all other definitions are like stones rolling in

the mountain stream. The judgment of high quality does not consist in the resonance of loud words. In a concentrated solemnity of the heart, this judgment of eternity is resolved. If we dare to pronounce the word Culture, it means we are primarily responsible for quality. The root of the word Culture represents the highest service towards perfection, and this is also our duty in regard to existence.

In the aggregations of quality, nothing remains unforeseen, nothing remains forgotten, and of course nothing is distorted

through reasons of self-interest. Great or petty self-interest is so enrooted in the life of humanity through centuries of perversions and denials, that it has become one of the chief enemies of every-thing achieved above the personal quality.

There have been discussions in the press as to whether the heroic achievements recognized by humanity were prompted

by self-interest. The question has been raised as to whether the deeds of the shepherdess Jeanne D'Arc and the fact that she set herself to the thoughts of the salvation of an entire nation, was impelled by egotism; this question could occur only to the minds of those who are themselves essentially self-centred. In their opinion, not only the achievements, but also the deeds of daily philanthropy are of course called forth only by various degrees of egotism and self-interest.

Such is the canon of the heartless who, judging only by their own nature, sup-



Three Jewels—By Prof. Roerich.

pose that each good act is performed either for a self-interest or for some other material personal benefit, forgetful that these earthly flowers endure but a single day, like the brilliant blossoms of certain cactus which gives a flower but once in its lifetime. Convicting everything as being self-interested, those who are inherently self-interested themselves begin also to assault Culture. They say "these sanctimonious paths are inaccessible to us", as if the functions of Culture demanded some superhuman achievements.

Those who disparage, always consign the reality, which they hate, to the clouds of inaccessibility, in order thus to be rid of it more easily. With pleasure they promote boxing matches, bull fights and contests for speed records. They will bring forward the crudest physical manifestations, in order to erase at least partially everything subtly creative. They are ready to resign the Temple into the hands of the money-lenders, confident that, in line with the era in which we live there will be none to expel them from the Sanctuary, and to sustain that by which the human spirit exists.

Happily, the paths to perfection and the highest quality are in their essence outside of the hands of the money-lenders. The minority thinks of quality. The young heart can think of quality as long as it remains unsullied; no matter along what byways humanity wanders, the process of the enhancing of quality proceeds notwithstanding. Because heroism inhabits the heart of a refined spirit. The accumulations of refinement are beyond the recorded laws.

But let us not enter into the spheres that are inexpressible. Now one must reiterate precisely about the concrete concept of quality in all actions and in every day productiveness. Those who do not

strive to quality had better not speak of Culture. Culture is not modish, not a fashionable conception.

It is the deepest basis of life attached by the most sensitive silvery threads to the Hierarchy of Evolution. Hence, those who have realized the striving to quality are not afraid of derision and they repeat the words of the Apostle—"when you think us dead, we are nevertheless alive". And not only alive, but each one striving to Culture or, in other words, to quality, finds within himself an inexhaustible source of strength and opposition to everything wrathful and destructive. He can repeat the wise saying, "blessed be the obstacles; through them we grow". For him each manifestation of an abstacle is a possibility of elevating the quality.

Through what else then will be conquered the coarsest forms, if not in the radiation of the spirit which is reflected in the quality of each action, each day, each thought. Thus, striving to the highest forms of civilization, daring to think even about Culture, let us not forget that the vitality of striving is created out of the high quality of all action. Our responsibility for Culture lies not in dreams but is manifested in life. And this responsibility verily extends not only to dreams beyond the clouds of some rare festive days, but must be imprinted in every-day life. Quality, beauty, solemnity in love in all its impetuosity and limitlessness, were the unbreakable wings of spirit. Quality, quality, quality, in everything and everywhere!

Of course there will also be found dark elementals who will hiss at everything spiritual and beautiful. "To hell with Culture, cash above all". The sad fate of such depraved men is not enviable. Happily, "Light conquers darkness."

But, what hearty expressions of salutation one can send those who disinteres-

tedly and self-sacrificingly fight for Culture! How, then to greet those who through their noble battle help the State to inscribe unforgettable pages of the best achievements. For this battle, as a battle with the densest darkness, is unusually difficult but at the same time it is that true achievement, which will remain imprinted for ages and which represents the best guiding milestones for the young generation.

A noble battle creates also the inexhaustibility of strength and cultivates that radiant enthusiasm with which the eyes glow and the human heart resounds. In the name of the depthless Beauty of the human heart, let us gather and become strong in the luminous victory of Culture.

Urusvati, Himalayas. 1933.

THE EARLY HISTORY OF THE BUDDHIST

By W. A. de Silva, M. S. C.

The Buddhist was started in December, 1888 as the English supplement of the *Sarasavisandaresa*, and was issued regularly every week for seven years punctually each Friday printed on high class paper and set in very good type. It was equal in its get-up to any well established weekly Review published in England. It consisted of eight pages crown quarto and has recorded in its pages the early history of Buddhist activities in Ceylon in addition to contributions on Buddhism written by well known scholars of the time. In July 1888 a specimen number of *The Buddhist* was issued on the Esala full moon day and was well received, and the Colombo Buddhist Theosophical Society decided to make it a permanent feature of their weekly publication *Sarasavisandaresa*. There were a number of enthusiastic workers. The paper in its first year was edited by C. W. Leadbeater and he had many willing helpers in its production. Rev. Dhammapala Bhikkhu who at the time had devoted his life to the promotion of Buddhist activities with his youthful enthusiasm worked very hard to make the new venture the success it was. Among the editors during the first seven years we find several names.

Leadbeater founded and edited the paper during its first year. Mr. D. C. Pedris edited it for a few months. L. C. Wijeyasinghe Mudliyar's name appears as its editor for some months. From about the second half of the second year A. E. Bultjens became its editor, and he continued it for the next six years. Col. H. S. Olcott contributed a characteristic article to the first number of the new paper, it is worth reproducing today as an indication of the efforts and aspiration of Ceylon Buddhists forty five years ago. We give here a few passages from this interesting paper. (We have reproduced it elsewhere—Eds.)

"In issuing the first number of this Journal the designs of its founders should be very clearly understood. It appears not to *create* a want but to meet one which they believe to exist already....." *The Buddhist* is intended to serve as a channel for reaching these English—knowing inquirers; and the best endeavours of its founders and conductors will be made to present the salient points of Buddhism its moralities and current news of its spread in different countries.So my Buddhist brothers of Ceylon should take heart and by their devotion to their religion and correct conduct en-

courage our friends in foreign countries to look upon our beautiful Island as the home of the purest form of the Dharma as taught by the TATHAGATO, and of the most consistent people who profess to take it as their guide."

The Buddhist during these seven years fulfilled the object of its founders even to a greater extent than they hoped for. Among the contributors to its pages were many well known scholars of Europe. All the local talent rallied round the publication and we have translations from the Buddhist texts and commentaries and original articles on various aspects of Buddhist thought from their pens. Buddhist news from abroad have been regularly and faithfully chronicled. Sir Edwin Arnold was a frequent contributor to *The Buddhist*. In its first volume is a reprint of an article written by Prof. Rhys Davids to the *Spectator* (London) in reply to a savage attack on the Buddhist religion. In the course of this letter Prof Rhys Davids says:—

"I may ask to be allowed to enter a humble protest against the writer's sweeping condemnation and to suggest that there is a very great deal to be said on the other side. No doubt the European with his railways and his tall hats and his hundred ton guns and his exhibitions with their hideous pyramids of gold..... will look down with much contempt on

the wisdom of the East. The Gospel of getting on (in this world and the next) will suit him better for some time to come. But he should at least make sure of his facts....

"Has the writer ever read any Buddhist poetry? Has he ever looked at the wondrous remains of Buddhist art in India? Would we be surprised to learn that the history of the Buddhist Order has its St. Augustine and its St. Francis; its Thomas a Kempis, its Baronius and its Bernard of Clugny; and that the history of Buddhist peoples has its wise rulers and mighty heroes? Because the blind man with much boldness proclaims that there is nothing lovely; should those who seek for beauty cease to look?"

The publication of *The Buddhist* ceased for some time after its seventh year and was revived again as a weekly edited by W. A. de Silva, and later as a monthly magazine it was handed over to the Young Men's Buddhist Association and was edited by Sir D. B. Jayatilaka. After another period of cessation, the new series under the editorship of Sir D. B. Jayatilaka and Mr. P. P. Siriwardhana is well on its way and is showing a vigour and activity that augurs well for its future progress. The need for "an English organ of the Church of Buddhism" "for the revival and strengthening of the Buddhist religion in this country and its spread in other lands" is as great today as it was in 1888 when *The Buddhist* was founded.

BUDDHISM OF TODAY AND TOMORROW

By Kalidas Nag, Editor, *India And The World*.

Books on Buddhism in Asiatic as well as non-Asiatic languages are innumerable and even to-day when religion seems to be in the discount, the study of Buddhism is ever extending its jurisdiction through agencies, religious as well as secular. Of the Western countries, England, France, Germany and Italy are well known champions of Buddhistic studies in the academic circles; and Russia, which produced some of the finest Buddhistic scholars like Minayeff, Serge d'Oldenburg

and Tscherbatsky in pre-Soviet days, is reported to organise an intensive study of Buddhism right now when Soviet Russia is on the verge of officially renouncing all religions. Two great principles combined to strengthen the claims of Buddhism and endear the "Enlightened One", Lord Buddha, to modern humanity: an absolute reliance on individual initiative in solving the problems of life and a supreme charity and good-will to all beings. So it is easy for us to

understand why Buddhism holds such a noble record in the past as well as such a sublime prospect of human fellowship in the future. India is proud of her great son who is coming back to his own slowly but surely across the darkness of centuries; and in dedicating this number of our review to the Buddha, we simply record the gratitude of innumerable men and women of India, of Ceylon and Burma, Siam and Cambodia, China and Japan as well as of ever so many big and small organisations of the East and the West who combine in a common respect and homage to that supreme incarnation of human Compassion. He ever urges India to raise herself from the degradation of the present to the lofty plane of spiritual Greater India through the path of universal well-being.

The history of the revival of interest in Buddhism is a fascinating chapter of collaboration between the East and the West. A little over a century ago, Hodgson brought from Nepal a rich collection of MSS. portions of which were utilised by the great French Sanskritist, Eugene Burnouf who brought out (1844) the first systematic history of Buddhism in an European language. And within 100 years from those preliminary investigations we find generations of archæologists, scholars and philosophers collaborating with one another, directly or indirectly, in developing a veritable new science of Buddhology. It is a happy coincidence indeed that the Nepal Darbar, ever renowned for its enlightened tolerance and respect for Hindu culture, has taken up the noble task of excavating Lumbini-Gardens, the birth place of Lord Buddha. The late Maharaja, H. H. Sir Bhim Shamsher Jung Bahadur Rana, kindly ordered a thorough exploration, in 1930, of the site, as well as for the provision of a rest-house for visitors. The present ruler, H. H. Maharaja Yuddha Shamsher Jung Bahadur Rana, in the course of his inaugural address delivered on 16th October, 1932 assured of his whole-hearted support to the exploration and conservation work with

these sympathetic words: "Both as a Hindu stronghold and a seat of Buddhism the ancient shrines and sites in the country are many and command veneration of the faithfuls and archæologists alike from far and near. These demand our attention to preserve the traditional culture". Within a year, valuable relics, Buddhistic sculptures and other objects were discovered by Mr. Gokalchand Nogratha, Officer-in-Charge, who is working under the close and careful supervision of the enlightened Prince, General Kaiser Shamsher Jung Bahadur Rana, who amidst his multifarious official duties, maintain his keen interest in Buddhism and in Indology. Let us hope that Buddhistic research and studies will gain a new impetus now from the Darbar of Nepal. Two of the leading Muhammadan states of India have also generously subsidised the conservation and publication works with regard to Buddhism; the Bhopal state may legitimately be proud of the splendid conservation work in connection with the historic stupa of Sanchi, and His Exalted Highness, The Nizam of Hyderabad, has not only made the most munificent grants for the restoration of the historic Rock-Cut Temples of Ajanta and Ellora in his dominion but also for the publication of the priceless Buddhistic frescos of Ajanta for which the entire scholarly world will be grateful.

Ever since the days of Alexander Cunningham, the Archæological Department of India is attentive to the pressing demands of Buddhist antiquities and Rai Bahadur Daya Ram Sahni, the first Indian Director General of Archæology, recently presented to the Buddhist congregation in the historic city of Sarnath, under the Maha-Bodhi Society, well authenticated relics of the Sakya Sage, Gautama Buddha, discovered in the Chir Tope at Taxila and in a stupa at Nagarjunikonda in the Guntur District.

Indians specially should be grateful to one of their noble cousins from Ceylon,

Venerable Sri Devamitta Dhammapala who after 40 years of heroic struggle with material and psychological difficulties finally triumphed over all trials and vindicated the claim of Buddhism upon the loyalty of his contemporaries. Beginning his career as Anagarika (the Homeless) Dhammapala, coming from one of the richest families of Colombo, settled down in Calcutta in January, 1891, a cheerful and voluntary exile, determined to develop centres of Buddhism in this land of Buddha. The Maha-Bodhi Society was established by him in May, 1892 and just on the completion of the 40th year of uninterrupted service, he was ordained into the High Order of Bhikkhus as Sri Devamitta Dhammapala on the 15th January, 1933. It was in the holy Sarnath that the Lord Buddha turned for the first time the Wheel of The Law, proclaiming his universal religion over 25 centuries ago, and it was here that our revered Dhammapala had his ordination, attended by 11 Nāyaka Theras and 4 Bhikkhus from Ceylon. While we remember with gratitude the incalculable services rendered to us by Rev Dhammapala, we wish that all those who revere Lord Buddha and his revelation would come forward to support the programme of the Maha-Bodhi Society and especially that of the foundation of an International Buddhist Institute at Sarnath, the meeting place of pilgrims of different lands and different ages.

Lastly, we beg to draw the attention of the public to the forthcoming session of the All-World Buddhist Congress which would hold its session in Colombo during the last week of December this year. The provisional agenda of the Congress is quoted below from *The Buddhist, Colombo*: (1) The compilation of a Buddhist Bible, stating the doctrine in a condensed form applicable to all Buddhists, irrespective of its various schools and sects; (2) The survey of the progress of Buddhist thought made in all countries and the plan for popularising the creed every where, especially where it is stagnant or is forgotten or superseded by other reli-

gions; (3) The establishment of a closer union between all Buddhist countries, societies, sects and schools with a view to eliminate their conflicts as far as possible; (4) The wider dissemination of Buddhist thought by means of books, periodicals, lectures, cinema shows and other similar means in all countries; (5) Missionary work, and the establishment of fresh missionary centres and their guidance by a central body; (6) The education of Buddhist communities, scholars and students, and facilities for research and advanced studies in the history, philosophy and tenets of Buddhism; (8) The provision for the establishment of Buddhist libraries and museums and picture galleries, descriptive or illustrative of Buddhist art; (9) The better control of Buddhist endowments and religious foundations; (10) Such other matters as the Assembly gathered may agree to bring forward." We endorse whole-heartedly the programme of the Congress and appeal to all Indians and especially to our brothers and sisters of Burma and Siam, Java and Cambodia, China and Japan—to attend the Congress or to send some concrete token of their spiritual collaboration. Sir Hari Singh Gour, during his last tour through the Far East roused considerable interest in such a Congress and in spite of tragic interludes of violence (may it pass away soon!) now disturbing the lives of Chinese and Japanese, the responses from different parts of the world are quite encouraging. Already Mr. Hsuing Hsi-ling, Ex-Premier of China has assured the organisers of the Congress of his whole-hearted sympathy and support in a recent letter, and a batch of Japanese artists are, even now, quietly covering the walls of the new Vihara at Sarnath with their fresco-prayers. May the fundamental spiritual unity of Asia triumph once more over the trials and tribulations created by the Māra of materialism and may we all unite in our homage to the Immortal Being who dedicated his whole life for the well-being of humanity!

TO THE FRIENDS OF BUDDHISM.

(Reproduced from the first number of *The Buddhist*.)

In issuing the first number of this Journal the designs of its founders should be very clearly understood. It appears, not to *create* a want, but to meet one which they believe to exist already. Not only among the non-Sinhalese portion of the inhabitants of Ceylon, but also throughout all English-speaking countries there is a great awakening of interest in Buddhism. That beautiful epic of Sir Edwin Arnold's, *The Light of Asia*, has done more, it is safe to say, than any other agency of modern times to create this wide-spread desire. There is probably not a city of any size where English is known where the cultured class have not felt the charm of his mellifluous verse. He has succeeded with exquisite art in depicting the personality, the character, and the surroundings of the TATHAGATO, and in rendering explicit some of His most metaphysical discourses—such for example, as the Dhammachakkappavattana Sutta. True, the ground had been prepared by the literary labours of Professor Max Muller, Burnouf, Rhys Davids, and other Western Orientalists; and in a very marked and especial degree by the spread of the Theosophical Society. This latter fact has been strikingly shown in the recent article of M. Eugene Burnouf of Paris, the illustrious writer of Buddhism. A still further and perhaps more striking evidence is furnished by the multiplication of editions of the *Buddhist Catechism*, already published in fourteen languages, and now passing through the press at Stockholm in the Swedish tongue, making the fifteenth. Upon my recent voyage from Europe to Bombay I was specially invited to lecture upon Buddhism to the passengers, numbering over four hundred and including all the Judges of the High Court at Calcutta, several English peers and peeresses, and many Indian officials

of high rank. The Buddhists of Ceylon will do well to bear these facts in mind when they are taunted and insulted for their religion by local adversaries. *The Buddhist* is intended to serve as a channel for reaching these English-knowing enquirers; and the best endeavours of its founders and conductors will be made to present the salient points of Buddhism, its moralities, and current news of its spread in different countries. It is already known in Ceylon that I am expecting to go in January to Japan to render such help as I can give to our co-religionists, who find themselves in much the same difficulties as were the Sinhalese Buddhists in 1880, when Madam Blavatsky and I first visited the Island. From this visit there is likely to result a close and brotherly relationship between the Buddhists of the two countries. It has long been my dream to bring about such international Buddhistic intimacies between all peoples of our faith. Colombo is already in loving intercourse with its co-religionists in the Chittagong hill-districts, and to some extent with Burma. His Royal Highness Prince Chandradhat Chudhathar of Siam published his views in the *Theosophist* for November; this I hope may be followed by a closer friendship between the Siamese Royal House and the poor Buddhists of Ceylon, who so badly need such sympathy and encouragement. From Cambodia I have not heard, but I should not be surprised to receive encouraging news from China.

So my Buddhist brothers of Ceylon should take heart, and by their devotion to their religion and correct conduct encourage our friends in foreign countries to look upon our beautiful Island as the home of the purest form of the DHARMA as taught by the TATHAGATO, and of the most consistent people who profess to take it as their guide.

H. S. OLCOTT,

President of the Theosophical Society.

THE Y. M. B. A. IN 1901

By C. Jinarajadasa

My connection with Ceylon, the land of my birth, is really slight, since all my life's work has been done outside the Island. Yet undoubtedly it was a piece of good Karma that I was born in a Buddhist family, and not here on the mainland of India in a Hindu family. For being a Buddhist has enabled me to be free of various mental encumbrances which act like chains on the mind of the ordinary young Hindu, unless of course he has sufficient character to break away from them and take a stand against orthodoxy.

On my return to Ceylon after eleven years' residence in England, naturally my mentality was moulded by the education which I had received. As I had studied Sanskrit for four years under Professor E. B. Cowell, I had what might be called the "critical apparatus" of the Oriental scholar. Since I am profoundly attached to the personality of the Lord Buddha, my desire was to understand His teaching, and if possible discover what was His original teaching. For it is obvious that the teaching as found today in the Pitakas is far too unnatural in expression to have been the actual words of a living Teacher addressing an audience. I was familiar with the value of the work that had been done by Christian scholars regarding the "Higher Criticism" of Christianity, and therefore I desired to do something of the kind for Buddhism. Though my knowledge of Sanskrit was fairly advanced, that of Pāli was slight. But anyone who knows Sanskrit well and the Prakrit dialects can get into Pāli in a few hours.

It was my desire to begin such a kind of work as Mrs. Rhys Davids is doing

today, and it promptly got me into hot water with my Buddhist friends. I began reading some Pāli with the late Mahagoda Nanissara Thero. I edited the magazine "The Buddhist" for about a year, and started a series of articles called "The Higher Criticism of Buddhism". The result was that, after the second article, Mr. H. Dharmapala, as he then was, called a public meeting at Maligakanda, with the High Priest Sumangala in the chair, to denounce the heresies which were being started by me. The only element of humour in the situation was that a Committee was appointed to go further into my misdeeds, and I myself the culprit was appointed a member of it. Fortunately for me, the difficult situation was solved when I received an invitation from Theosophical friends in Italy to come and work in Theosophical fields in that country. Since that time I have not been in Ceylon except for a few days at a time.

During my year and a half in Ceylon, there was very little enthusiasm and nothing like the present Buddhist awakening of today. The Y. M. B. A. was a very sleepy affair, few attended its meetings, and hardly a person would help. Sir D. B. Jayatilaka was an exception. I am delighted to see the change that has taken place.

Speaking frankly to the young generation, who are doing much work today, I would like to mention one profound cause for my dissatisfaction when I tried to do something for Buddhism and for Ceylon. It is the complete mental separation which exists between Ceylon and the great tradition of India. Anyone who has had even a glimpse into Hindu traditions knows at once that all that is of

real significance in Sinhalese civilization is closely linked to Hindu civilization, if not fully derived from it. All the more it struck me as following the policy of the ostrich to make no attempt to understand whence comes the real vitality of the Sinhalese people. Yet nobody seemed to be interested in the great tradition of India. All those who considered themselves intelligent Buddhists—particularly the leading priests—never seemed to realize that it was scarcely possible to understand any Buddhist philosophical term without a thorough knowledge of the Hindu philosophies of the time of the Lord Buddha. There was very little of any really national feeling, such as there is today. To me it still lacks the true vitality of Nationalism, such as we have here on the mainland. Speaking for myself, I get the best of Buddhist traditions, not through the tradition of Ceylon, but through the great tradition of the religious movements which have characterized India from the time of the Lord Buddha, and long before.

[The Y. M. B. A. the first Buddhist institution of the kind in Ceylon, was

started in 1898. In 1901 it was just three years old. It could hardly be described "as a very sleepy affair" either then or at any other period of its existence. True enough then and for many years afterwards, its membership was small and its resources very limited. But thanks to the untiring efforts of some of the original members—most of whom are no more with us—it continued to grow from year to year, and now occupies a prominent place among Buddhist Associations in the Island.

As regards our valued correspondent's efforts at "Higher Criticism of Buddhism" thirty years ago, it was, we venture to suggest, rather fortunate that they were nipped in the bud as described of him. It is inconceivable how a knowledge of Sanskrit, even much more extensive than is prescribed for the B. A. examination of an English University can qualify one for a task which must necessarily presuppose a wide and deep knowledge of the Tripitaka and the commentaries which can only be acquired by almost a life-long study. We must also add that it was more than fortunate that he was not allowed to anticipate the mental aberrations of the author of "The Gotama, the man"—*Edd.*]

METTA SUTTA: THE DISCOURSE ON LOVE

(Translated specially for The Buddhist by Pandit H. Nandasara, Benares.)

Introduction:—

[Buddha was living in Savatthi. It was the eve of Vassāna or the rainy season. Many thousands of Bhikkhus came to the Buddha from various kingdoms and besought Him to give them Subjects for meditation. The Buddha accordingly gave them subjects that agreed with their tendencies and stages of development.

They were five hundred Bhikkhus who, taking their Subjects of meditation, reached a shady, beautiful spot in the Himalayas. The inhabitants of neigh-

bouring villages treated them kindly, fed them and helped them to be comfortable. The Bhikkhus therefore decided to spend that Vassāna in that very forest which was so attractive in all ways,

As soon as the Bhikkhus sat down to meditate, they began to be disturbed by the forest deities who, unable to bear the power of their virtues and desirous of expelling them from the forest which they had made their abode, appeared before them in various terrific and ugly shapes, and rent their (Bhikkhus') ears with

terrific and ugly noises, and filled the whole neighbourhood with intolerable odours.

The Bhikkhus returned to the Buddha and acquainted Him with all that had happened. And the Buddha understood that that was the exact place most suitable to their need. Therefore He taught them the following Sutta so that they might go back and use it both as a protective spell and a subject for meditation. The Bhikkhus went again to the forest and began to chant this Sutta. And the deities were pleased, and they helped the Bhikkhus who thus became Arahants at the end of the Vassāna.]

The Metta Sutta

He who would reach Nibbāna and continue in that state, should act as follows:—

Let him acquire the ability to realise the Four Noble Truths. Let him be straight and upright in body and mind. Let his talk be unblemished, his disposition gentle, his manner humble, his heart filled with contentment, easily pleased. Let his vocation be light and his life simple. Let the clamour of his senses cease. Let him be resourceful. Let him avoid all improprieties of speech and conduct. Let him not be attached to families. Let him not do anything, however trivial, which the wise would censure.

[Thus should he meditate:]

May all beings be happy, free from fear and peaceful in mind! Those that have desires and those that are desireless, long beings and short beings, huge, middle-sized, dwarfish, tiny, fat, visible and invisible beings, beings near and remote, all those that are and yet to be—May all these be happy! May there be no deceit, no scorn, no intention to cause suffering whether by thought or word or deed, anywhere!

As a mother protects her only son even at the cost of her life, (as her love is limitless) so let his love for all be boundless. And let him spread his thoughts of love towards all. Let him fill the entire world with his infinite love. Let his mind, overcoming obstacles and being free from hostility and hatred, spread its boundless love through the upper, middle and lower worlds. Let him fix these thoughts of love in his mind and let him thus meditate, all the time that he is awake, in whatsoever posture he may be, whether he is standing, sitting, lying down or moving about.

This kind of life is known as Brahma Vihāra, the life of supreme excellence. He who lives thus, free from errors of understanding and judgment, established in saintly virtues, blessed with constant vision of the Noble Path, victorious over sensual cravings, such a man will never be reborn.

Conclusion :

Such is the instruction given by the Buddha to those that would claim to follow Him, to those that would attain Nibbāna. Surely, nobody could be a true Bhikkhu and nobody could attain Nibbāna without carrying out in daily life these instructions enjoined by the Enlightened One. It is not enough that one says as often as possible: "May all beings be happy!" There should be perfect accordance between the word of the mouth and the inner life. It is not enough that the heart is free from feelings of hatred and enmity. It should be filled with the positive feeling of love, and that love should be boundless and universal. It should extend to all, fill and innodate this world and all other worlds. Judged by this standard, how many among us are qualified to reach Nibbāna, to be considered as followers of the Buddha, to be regarded as Bhikkhus? Let each one question himself: "Do I hate any one, do I entertain the slightest ill-feeling towards any one?"

RACIAL DISCRIMINATION

By S. Haldar, P. C. S. (Retired.)

The colour sense in man is closely connected with the perception of discrimination—*bheda-jñān* (differentiation). Observation shows that it is completely absent in infancy and that it manifests itself progressively and with more and more intensity as the child advances to adolescence and on to manhood. A white child will cordially associate in terms of perfect equality with a negro child without the slightest manifestation of difference. But the adult white man will refuse to recognize the negro child as a human offspring and will call it by a different name. To the white man a negro child is only a piccaninny. A retired British member of the Indian Civil Service wrote in the *Spectator* (March 3, 1931): "I am quite sure that my children, who stayed in India much longer than is usual, never felt any dislike of their coloured attendants. Quite the contrary: they preferred them generally to any English nurse we had." This fact is a striking contradiction of the sin innate theory of the Hebrew exegesis. That theory indeed puts a slur upon the goodness of God as man's Maker. No, the child does not come into the world burdened with evil propensities, but he comes with a pure heart, uncontaminated by sin. Evil comes to him from his surroundings, as he grows up in the midst of men who are steeped in ignorance. That great poet of Nature, Wordsworth has expressed an Oriental Aryan idea in his charming phrase: "Heaven lies about us in our infancy." Another English poet has said:

One human sound the devil hateth
One music wholly undefiled;
One rapture that with goodness mateth,
The laughter of a little child.

The same subject has been thus graphically described by Robert Ingersoll:

Strike with hand of fire, O weird musician, thy harp strung with Apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugler, blow until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering mid the vine-clad hills. But know your sweetest strains are discords all compared with childhood's happy laugh, the laugh that fills the eyes with light and every heart with joy.

The spirit of discrimination is the product of wrong education. In the Western countries people are taught by their religion that man is essentially vicious, and that he is a congenital sinner. They are taught that only the elect—the believers in a particular dogma of salvation—can escape the doom of eternal torment in hell. The elect thus occupy a privileged position. They follow the teachings of a book which tells how God made himself the patron and benefactor of a chosen race of men; how, under the curse of Noah, a special favourite of God, the people of Africa were made the helots of the white races; how, Jesus the Redeemer restricted salvation to the Jews. ("Salvation is of the Jews"—John iv, 22). The Dutch in South Africa are a strictly religious people. They have forcibly appropriated the territories of the native Africans who are the children of Ham. Their first law is: "There shall be no equality between black and white, either in Church or State." Of the Dutch in South Africa the Rev. C. F. Andrews has said: "The colour prejudice goes very deep indeed, when really good and kindly people justify it on the ground of their most cherished religious beliefs." Mr. W. F. Bailey, F. R. G. S., stated in the *Nineteenth Century* for February,

1906, that there are in South Africa many white men who boldly deny that the black man is any more a human being than a baboon, and that he has frequently heard his own fellow countrymen there speak of "human beings and Kaffirs." An Anglican clergyman of Lamourya Nyeri very properly drew the attention of the British Colonial Office, a few years ago, to the following injunctions of St. Paul the Apostle lest the authorities should take steps to recognise the claims of the heathen and infidel Indian settlers in Kenya to a position of equality with the white settlers: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (2 Cor. vi). A noble-minded Governor of Madras (our present Viceroy, Lord Willingdon) speaking in September 1923, at the prize distribution of an Anglo-Indian school at Coonoor, said:

My young friends, as this is the last occasion which I shall have the opportunity of speaking to you in my official position, I want to ask you in the first place to remember one thing very particularly, for many of you may find your life's work in India or some Eastern part of the Empire, that it is not the colour of man that makes a man, but it is the character that is inside a man, whatever his colour, that counts. I wish to emphasise this for after many years' experience in this country as head of the administration I can say

with some confidence that if all my fellow countrymen had realised this in past years and had been less intolerant on colour question, many of the troubles and difficulties which have assailed the administrators would never have arisen at all.

The superiority complex is bred in the white man's bone and marrow. It is imbibed by him with his mother's milk. He absorbs it from his religious teaching and from the mass of literature which is built up on the Word of God. Hatred is the necessary outcome of social discrimination. What is true of the West is also true of the East. The elimination of that sense of discrimination is the highest aim of the Geeta; but the Brahmans have made it their practice to accentuate such discrimination from motives of self-interest. They have rejected the noble teaching of their own Lord Buddha, who taught: "NEVER THROUGH HATE CAN HATREDS CEASE; LOVE ONLY ENDS THEM EVERMORE."

The inevitable law of Karma will overtake Hindu orthodoxy. There is no power on earth or in heaven to save it from the consequences of its wickedness. Writing in *Young India* in September 1921 Mr. Gandhi stated in no uncertain terms: "There can be no Swaraj without the removal of the curse (of Untouchability) from our midst." He also said: "Our being treated as social lepers in practically the whole world is due to our having treated a fifth of our own race as such."

CULTURAL WORK OF ROERICH INSTITUTIONS: A WORLD FORCE

(By A Sinhalese who visited the Himalayan Roerich Institute)

During the present time of difficulties and depression, one must rejoice at every affirmation of Culture. In the last issue of *The Buddhist* was published the presidential address of Prof. de Roerich to the World League of Culture, in which this

Leader sends out the following imperative call: "Culture is reverence of Light. Culture is Love of Humanity. Culture is fragrance, the Unity of Life and Beauty.....Culture is the moving power". No doubt from this inexhaus-

tible source Prof. de Roerich draws his ever increasing constructive ideas and their application in life. Besides the activities of the Roerich Museum, the Master Institute of United Arts, the Roerich Museum Press and the International Art Center—all in America—as well as the Roerich Peace Pact Union in Bruges, Paris and New-York, it is interesting to describe the latest news about the activities of two other of this remarkable ring of Institutions: of the Urusvati Himalayan Research Institute and of the Roerich Society.

The Urusvati Institute situated in the Himalayas conducts original scientific work in the fields of medical research, philology, archaeology, ethnography etc. The medical research embraces healing plant research on ancient Ayurvedic and Tibetan lines. A biochemical research laboratory is under equipment for this purpose, to investigate the pharmacognostical properties of high altitude plants in their living state. A special department for cancer research is also on the programme. The philological department has just completed the publication of the first volume of the Series *Tibetica* on the Tibetan Dialect of Lahul, by the Director Dr. Georges de Roerich who, in the last issue of the Institute's Journal, also began a most significant treatise on the study of the Kalachakra. Again, a monumental work in preparation is the Tibetan-English Dictionary, also compiled by Dr. G. de Roerich in collaboration with a member of the Institute's staff, Lama Lobzang Mingyur Dorje. This new dictionary has long been a great desideratum and will include besides the material found in the already existing Tibetan Dictionaries, the rich material found in numerous lexicographical works issued in Tibet, China and

Mongolia up till now unexplored by Western Science. Besides Sanscrit equivalents, loan words, etc. there will be added a vast new material published for the first time. The Institute further publishes its annual Journal, the latest volume of which is just to hand. It shall be reviewed in some later issue. We would however mention here from its contents, the following highly interesting articles: An Account of the Journey to the Gangotri Glaciers by Prof. Shiv Ram Kashyap of Punjab University, The Cosmic Ray Expedition to South Eastern Ladakh by Prof. Benade, Lahore, The *Prajñāpāramitāhṛdayasūtra* as an Inscription by Prof. Mironov, Tunis. The Journal is headed by a substantial dedicatory article of the Director to Dr. Sven Hedin. The whole appearance of the Journal and its illustrations printed in Calcutta, are of excellent make-up. Thus in the remote Himalayas, the mother of all great teachings and sages, a great humanitarian work is being conducted, which will bring benefit for many generations to come.

In the same place in the Himalayas is also situated the Himalayan Roerich Society, which has recently published a beautiful coloured postcard reproduction of a portrait of Prof. de Roerich, painted by his son Mr. S. Roerich. This Society forms one of the 57 branches of the parental Roerich Society in New-York. "Buddhism in England" recently in an appreciative editorial note called these Societies ubiquitous, and truly this definition is fully justified as they are now already situated in over twenty countries. These Societies came into being quite naturally as a result of the profound admiration impelled by the writings and paintings of Prof. de Roerich. They

have found the new revelation of life embodied in the beauty of colour and in the creative conception corresponding, as does nothing else in art and literature to-day, to the highest cultural aspirations. Hence arose the desire to spread the wisdom and influence of Roerich's art and philosophy to the many countries which are eager for the Master's great pan-human message. In 1932 alone, in New-York only, the Roerich Society gave 350 cultural events which included a diversity of subjects covering Art, Literature, Music, Science, Philosophy, Religion, Psychology, Drama, Opera and Folk Song Recitals, National Dances and Evenings, Travelogues, etc. Besides the French, British, German, twelve South-American, Yugoslavian, Latvian, Finnish, Scandinavian Societies and Associations of St. Francis, Mahabodhi, Shakespeare, Spinoza, Origenes, such large organizations like the Academy of Creative Arts and Institute for Advanced Adult Education have joined the same programme. Lately there have been formed such varied bodies as the Polish Institute, Japanese Roerich Society, Chinese Roerich Society, the Washington Roerich Society, Bulgarian Roerich Society, San-Francisco Roerich Society, Siberian Roerich Society, Irish Foundation, Esthonian Roerich Societies, and

others. Whosoever has participated in the lectures on the Himalayas, or on a Spinoza tri-centennial celebration or at the Pan-American Women's Meetings or at Friendship Dinners, or at the South-African students' reception, knows what uplifting and unifying spirit prevails on all occasions connected with the Roerich Institutions. The beneficial work of the European Centre and French Roerich Association in Paris also greatly helped to promote the artistic, intellectual and spiritual understanding between peoples and nations and to encourage all endeavours in the cause of human progress. M. Paul Chabas, Vice-President of the French Roerich Association, has arranged a meeting in honour of the Roerich Peace Pact at the Grand Palais des Champs Elysees, at which the world significance of Roerich's art and message was presented. A significant event took place at Riverside Church in New-York, where the Vice-President of Roerich Society, Mrs. B. Kunz-Baker, arranged several programmes on Roerich-Tagore. Thus the great contemporary spirits are jointly affirmed on the vast cultural field.

We heartily wish all cultural creative activities success and expansion, especially at this period of unrest because—concluding in Roerich's own words: "Culture is the Armour of Light. Culture is Salvation".

THE PASSING OF BISHOP IMMAMURA OF HAWAII.

We much regret the death of Bishop Imamura, the Head of the Honpa Hongwanji Mission of Hawaii, and associate ourselves with the sentiments expressed in the following obituary notice which appeared in the "Navayana" (Journal of the International Buddhist Institute of Hawaii), January, 2476 B.E.

It is with the deepest regret that we record the death, which occurred at his residence on Fort Street, on the 21st of

December, of our beloved leader, Yemyo Imamura, a pioneer Buddhist in these Hawaiian Islands and a man of profound culture and attainments. He was born on the 25th of May, 1867, in Sentoku Temple, Fukui Prefecture, Asuwagin, Togomura, Japan. Graduating from Keio University, Tokyo, December, 1894, he taught for four years at Fukui Middle School. In 1899, Yemyo Imamura came to Hawaii and in 1900 was appointed Bishop, succeeding Hoji Satomi.

Surrounding himself with a body of active Buddhist workers, the Bishop never spared himself when labouring for the welfare of the members, and oftentimes his advice—faithfully followed during critical situations—brought harmony and peace out of what threatened to be grave disorder. Convinced of the Wisdom of all the Buddhas, he strove with all his might to do his share to bring about the Reign of the Kingdom of Righteousness.

In 1920 he turned his attention to the spreading of the Dharma among the Occidental people living in Hawaii and in 1928 sponsored an English Language Section. True to the spirit of the Buddha's Teaching, he recognised the right of everyone to freedom of thought and action and he appreciated the truth wherever found. From this attitude of mind sprang his sponsorship of a branch of the non-sectarian organization known as the International Buddhist Institute of Hawaii, of which he was President.

Yemyo Imamura was respected by the leaders of all religions and all races in Honolulu and revered by the members of all sects of Buddhism. By his passing we lose a level-headed leader whose strength of character, sincerity and tenacity of purpose made Buddhism in Hawaii what it is to-day.

To this writer the Bishop was an understanding friend and a true teacher, a Saint Shinran of the Hawaiian Islands.

There is no room for grief, our Leader has passed—but his life of loving service will be a source of inspiration to the future generations. The work he pioneered goes on.

THE FUNERAL OF BISHOP IMAMURA.

East and West joined together to honour and pay their last respects to the

memory of our late leader at the funeral rites held in the Fort Street Temple on Wednesday, the 28th day of December.

Eulogies were offered by heads of all religious circles and by leaders in the Government administration. Secretary of the Territory, Raymond C. Brown, representing His Excellency Lawrence M. Judd, Governor of the Territory of Hawaii; Captain Charles Welch, representing the Mayor of the City and County of Honolulu. Acting Consul-General Ichitaro Shibata, representing H. I. J. M. Consulate, and twenty religious leaders praised the life work of the late Bishop and testified to his influence and example, not alone to the members of his organization, but to the community at large.

The Venerable Hiseki Miyasaki of Lihue, Kauai, was master of ceremonies, and with thirty-five bhikshus of Hongwanji and leaders of the Zen, Shingon, Nichiren and Jodo sects, led in the singing of the special Sutras for the occasion. The ceremonies and speeches lasted until nearly five o'clock. Then began the march on foot of thousands of people to the crematorium (about one mile and a half away). Buddhist school children stood in reverence with bowed heads all along the road as the procession made up of the family, the bhikshus, delegates from every organization connected with the temple, young people, middle-aged people, old people; Oriental and Occidental, passed along School Street and up Nuuanu Street to the little crematorium chapel where the last rites were conducted.

How transient are things mortal!

How restless is man's life!

But Peace stands at the portal

Of Death, and ends all strife.

(Reprinted from *Buddhism in England*.)

BUDDHIST ART IN CENTRAL ASIA

WITH SPECIAL REFERENCE TO BUDDHIST ART IN INDIA AND CEYLON

*(From an address delivered at the V. M. B. A. by Dr. Ernst Waldschmidt, Curator,
Indian Section of Prussian State Museum, Berlin.)*

"The most delicate and beautiful examples of Buddhist art all over India and Ceylon are the old paintings which have become known to us, particularly from the Ceylonese rock cave of Sigiriya and from the Indian caves of Ajanta," remarked Dr. Waldschmidt prefacing his lecture. Referring to the frescoes of the "Ladies of Sigiriya" in their vivid colours, the lecturer expressed his anxiety to see them when for the first time he had the opportunity of studying them on the spot and he described how his heart began to beat with excitement when he went up the ladder steps leading to those world-famous treasures of art. He next referred to the wonderful creations of Indian genius, incorporated in the paintings of Ajanta, and recalled them to the memory of those present by showing them two of the most picturesque paintings from one of those caves in which, he said, the whole magic of art was developed.

The first picture projected on the screen was a representation of the Bodhisattva—the prototype of royal dignity as well as of intensive religious feeling and one of the clearest examples of artistic expression in all the world. As a counterpoise, the lecturer proceeded to show the head of a lady, which he said, incorporated both intensity and depth of feeling, coupled with the grace and beauty of an Indian woman. As a German, he compared that picture to that of Gretchen, the chief female figure in Faust the greatest German poem by the celebrated Goethe. Only a very great artist, a poet of colour and form, was able to create such paintings, which ranked equal to the finest pictures of Florentine Art, said the lecturer. Indian art had had many such artists and it would not cause surprise that their fame extended beyond the frontiers and and thus Indian art became the ideal of neighbouring countries.

He did not wish, however, to talk to them that night of the art of Ajanta or Sigiriya, for here and in India he supposed the most distinguished connoisseurs of the old national art were to be found and it would be like taking tea from the bushes in the German Botanical Gardens to Ceylon for him to do so. His idea was to take them to the heart of Asia, Chinese Turkestan and show them that an art existed there which had manifold connections with the art of old India and Ceylon, even as the art of Ceylon had its roots in the art of India. The art of Central Asia was as Buddhistic as the art of Ajanta and Sigiriya, and as in them, the works of that art were to be found in caves, and that art too

was of the same period as that in which the art of Ajanta and Sigiriya was at its height, namely, the 5th and 7th century A. D.

After a description of the geographical features and physical characteristics of that part of Asia to which he was referring, the lecturer said that the great cultured countries surrounding it had always exercised a considerable influence on Turkestan. At the beginning of the present century European science started to investigate that ancient land of culture which owing to its aridness was able to preserve perishable antiquities such as paintings as could any other country in the world. England, Russia, France, Japan, and not the least Germany, equipped expeditions and the results obtained were so important and conclusive as to exceed all expectations. The Indian Department of the Berlin Museum of Ethnology contained more than seven hundred wall-paintings from Central Asia, some of very large size, and it had been their aim to save and to bring home not only specimens of the old Buddhist art of the country but to save the whole wall-decorations as far as possible, so that it had been possible to build up and restore at Berlin several of the old temples in their pristine condition, howbeit in a more or less fragmentary manner, as they were found on the spot. Turning to the history of the British and German excavations in Central Asia, the lecturer said that the Anglo-Indian undertakings under their famous leader, Sir Aurel Stein, were the most comprehensive

The lecturer then proceeded to conduct the audience through a series of projections on the screen depicting the temples, the paintings found therein and their manner of construction. The representations of Buddhas, standing on lotus flowers, borne by nagas or snake kings, while each of the Bodhisattvas was standing on a lotus flower carried by yakkhas, were next shown. Showing the domes of some of the buildings found, the lecturer remarked that he could not remember having seen in Ceylon buildings with domes like those he had shown, probably they would never find them in Ceylon as it was quite certain that that peculiar form of architecture was a typical Persian one.

He next showed a picture of an excavation at Anuradhapura, with the huge base of a Buddha statue. It was standing in the centre of an old shrine and was to be walked round on a narrow path by the procession of worshippers in the manner called "pradakshina," that was turning always the right side of the

body to the Buddha. In Chinese Turkistan nearly the same plan of temples was to be found, not however in the period of Kutscha, but in Chotscho, farther to the East. Proceeding to show examples of illustrations of the Jatakas, the lecturer said that the number of the illustrated legends was very large.

More than 200 various representations of stories of previous births of the Buddha were able to be traced in East Turkistan and so far most of them had been identified with certainty. All categories of tales, of animals, people, heroes, tales with a moral, fairy tales, were all represented amongst them.

GLEANINGS

A. E. Bultjens, The Worker

At all times it is extremely difficult for a man to make up his mind to break away from tradition and pursue for himself a line of independent activity. The man who is able to do so is one who deserves well from those who value freedom and progress. He is qualified to make a success of what he undertakes. It is after all the spirit that defies the demands of expediency that eventually prevails and is able to take its proud place in the events of life.

A. E. Bultjens had to face difficulties and was able to contribute his quota in no small measure towards the forward march of the people of this country. There was a scholarship awarded on the results of the Cambridge Local Examinations which enabled a Ceylon man to pursue his studies in an English University. This scholarship was restricted to boys of the Royal College. After considerable public agitation it was thrown open to other schools. The very first year of the inauguration of the open competition—1883—A. E. Bultjens of St. Thomas' College was able to win it. It was a great event in the scholastic world. Bultjens joined the Cambridge University. He was attracted to the study of philosophy and religion and before he left England he became a Buddhist. The news created a stir in Ceylon. At that time a normal Christian was not expected to change his religion. Bultjens came from a Christian family, he was a Burgher and a departure from family tradition was considered in certain circles as almost a social offence. Moreover he was the most distinguished boy of the premier Christian College, and for him to forsake his religion was a sad disappointment to his teachers. He returned to Ceylon to face the frowns of his friends and relatives. This he did not mind, for at that time the torch of free thought was held high in England.

About this time the Buddhists of Ceylon were attempting to organize a system of education for their children. A few Sinhalese schools had been opened and recognized after much opposition from those supporting vested interests. An English School was started in Maliban Street, Pettah. It was organized by C. W. Leadbeater, who had come to help the Buddhists in their education work. Leadbeater left for Europe to engage himself in a wider field of work in the Theosophical Society. Some of the members of the Buddhist Theosophical Society approached young Bultjens and invited him

to join their work. Bultjens readily consented and from that day devoted his talents to the furtherance of the work of the Buddhist movement. He brought youth and intelligence, energy and enthusiasm to the movement. He soon organized the small school and brought it to a state of efficiency. He persuaded his colleagues to seek a new site for the High School. He foresaw the possibilities of expansion and progress. The present site at Maradana was secured. A small building came up and the Maliban Street School was removed to Maradana and became Ananda College.

Bultjens' task was an extremely difficult one. He had to face two kinds of obstacles, one from his own contemporaries, relatives and friends and the other from unsympathetic Government officials who were very loth to encourage Buddhists in their attempt to alter the then existing methods in the conduct of school. Bultjens' name was displayed prominently on the boards of his old College as one of its most distinguished pupils; when he threw in his lot with the Buddhists in their activities, the authorities of St. Thomas' College had his name erased from the honour boards. The news of this ill-advised action reached England and Labouchere of "Truth" who commanded great influence on English liberal thought had a deal to say on it. He pilloried the action of the College authorities and in his inimitable way made much fun out of the incident. Bultjens turned a blind eye to the incident and in the faith of his convictions and his devotion to his work he brought greater honour to his school. The times are different today. We have made progress in the spirit of appreciation of good and unselfish work and it may be that one of these days Bultjens' College will restore his name to the honour boards.

Bultjens devoted his whole energy to the work of the Buddhists. He pushed the work of Ananda College and took up in addition the work of General Manager of Buddhist Schools. He travelled in the villages, he attended village meetings and he helped in the establishment of village schools. He edited the "Buddhist," a weekly Buddhist journal where the news of the activities of Buddhist work found a fitting place in addition to articles of scientific and literary value and translations of Buddhist Pali works. Bultjens took a prominent part in all this work. Year after year the work grew both in volume and importance. Others gradually arose

who were able to take an active part in the extension work and who were able and competent to assist him and relieve him of some of the gathering work. After a number of years when ill health intervened he was in the position to hand over his work with confidence to others who were his colleagues and to watch the further expansion of the movement he assisted so unselfishly and with such great personal sacrifice.—*W. A. de Silva in "Ceylon Daily News."*

The Late Mr. J. M. Robertson

The death of J. M. Robertson removes from among us the finest embodiment of militant Rationalism since Charles Bradlaugh. His learning was as profound as his character was noble. His courage, his honesty, his sincerity—these would have made him in any event a notable man. But when to these were added a learning such as few of his contemporaries could rival, and none surpass; an energy of mind which made him tireless in the service of his ideals; a devotion of heart which made no effort too great for the cause he served; those who, like myself, revered him as master and friend can only feel that they have lost a leader such as few have had the privilege to follow. It was possible to disagree with Mr. Robertson; it was impossible not to respect him. The qualities he displayed both in public and in private life were those which add to the stature, moral and mental, of a great people.—*Prof. Laski in The Literary Guide.*

The New General Secretary of the M. B. S.

On his being given Upasampada ordination, the venerable Sri Devamitta Dhammapala retired in favour of Brahmachari Devapriya Valisinha from the General Secretaryship of the Maha-Bodhi Society, which office he held from the commencement of the society. Accordingly Brahmachari Devapriya was nominated to the post by the two Presidents of the Maha Bodhi Society of Ceylon.... The appointment is for life as in the case of the Ven. Dhammapala. Buddhists are requested to give him every assistance in the work that lies before him.—*The Maha Bodhi.*

Sariputta Relics.

London is an ancient city and has witnessed many unusual scenes in the course of its long and eventful history. But on a winter's day, a few weeks ago, there took place here an event which must be unique in the annals not only of this Metropolis, but of the whole Western world. On the day named, at the instigation of the Buddhist Mission in England, a party of Buddhists of the Orient and the Occident made their way to the Indian Section of the Victoria and Albert Museum at South Kensington and there paid their homage to the relics of a Buddhist Saint, which have found a home in that building.

In this museum are deposited the remains of no less a person than the "Captain of the Faith"

(Dhamma Senapati) Sariputta, the right hand disciple of the Buddha, of whom the Master once declared that whatever he said in exposition of the Doctrine was the same as if he himself, the Teacher, had said it.

On the occasion of the visit the Curator of the Museum, Mr. Campbell, was kind enough to make the arrangements necessary for the party to pay their reverence to these rare relics, placing them on a suitably arranged stand in a place apart, so that the Bhikkhu and those who were with him could carry out their little ceremony of flower offerings and words in praise of this leader of their religion of 2,500 years ago, with the solemnity due to the occasion.

As the day was Sunday, there was quite a number of interested spectators of the little ceremony from among the visitors to the Museum, and perhaps some of them may have carried away a favourable impression of a Faith that, after 2,500 years in a country thousands of miles remote from its homeland, could still move devoted hearts to pay this token of respect to the few tiny remains of the physical body that once was associated with the mighty mind and heart of the preacher greatest in exposition of the Dhamma after the Buddha himself.—*Ceylon Daily News.*

Japanese Artist for Sarnath.

At a reception accorded to Mr. Kosetsu Nosu at the Nippon Club by the Japanese Consul in Calcutta, he said:—"I have come from the Eastern Country of Cherry Blossoms to this Sacred Land of Lotus Flowers, to offer my humble devotion to our Lord Buddha. This is the greatest privilege I have been looking forward to, for many years.

"Permit me to say something of my idea about the frescoe work in the Mulagandhakuti Vihara which has been entrusted to me. It is well-known that every nation's art reflects its soul. Naturally the spirit of Japanese Art would not be the same as that of the Indian. How to harmonise these two is, I believe, the most difficult but the essential part of my task. The other day I had the honour of paying a visit to Dr. Tagore at Santiniketan. The poet was so kind as to call my attention to this very point, when he strongly impressed upon me the importance of unifying the characteristics of Indian Art with that of the Japanese, through the spirit of Buddhism, I could not but reply that it would be impossible to accomplish such a work within the time allowed, to say nothing of my poor skill. The poet encouraged me by saying that devotion to our Lord Buddha would solve my difficulties. Thereupon I really made up my mind to do my very best in painting the sacred frescoes, always bearing in mind this valuable advice from the poet. I should be grateful if you, ladies and gentlemen, who are pre-

sent here to-day, kindly favour me with facilities and encouragement directly or indirectly. My hearty prayer is due to our Lord Buddha for the great chance that has been given to me. If my work leads to closer unity and friendship between nations, I shall have amply earned my reward.

"Japanese Buddhists asked me to bring a temple bell to be presented to the Vihara. I am sure that the sound of the bell will echo the sacred voice of our Lord Buddha, who departed from this world 2,500 years ago at Kushinagara, proclaiming peace on earth."—*Maha Bodhi Journal*.

A Free Man's Worship.

United with his fellow men by the strongest of all ties, the tie of common doom, the free man finds that a new vision is with him always, shedding over every daily task the light of love. The Life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where

none may tarry long. One by one as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death. Very brief is the time in which we can help them, in which their happiness or misery is decided. Be it ours to shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never-tiring affection, to strengthen failing courage, to instil faith in hours of despair. Let us not weigh in grudging scales their merits and demerits, but let us think only of their need—of the sorrows, the difficulties, perhaps the blindnesses, that make the misery of their lives; let us remember that they are fellow sufferers in the same darkness, actors in the same tragedy with ourselves. And so, when their day is over, when their good and their evil have become eternal by the immortality of the past, be it to ours to feel that where they suffered, where they failed, no deed of ours was the cause; but wherever the spark of divine fire kindled in their hearts we were ready with encouragement, with sympathy, with brave words in which high courage glowed.—*Bertrand Russell*.

BUDDHIST GAZETTE

Br. B. L. Broughton, at whose expense the frescos in the Sarnath Vihara are being painted, is spending the winter in Japan. His address is: Chioin Temple, Kyoto, Japan.

* * *

Samaggi Sara, the organ of the Samaggi Samagom, or Siamese Society in London, has many articles of interest to the Buddhists including a complete translation of the new constitution of Siam. Copies can be obtained from No. 51, Barkston Gardens, London, S.W. 5.

* * *

The Society for Promoting the Study of Religions whose rooms are situated at No. 17, Bedford Square, London, W.C. 1, publishes an important journal. Particulars of membership can be obtained from its secretary.

* * *

The Java Buddhist Association under the direction of Mr. van Dienst is carrying on useful work in Java and Bali. Its address is: Tjibirong, Buitenzorg, Java, D. E. I.

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"Buddhism in England" publishes an interesting letter from Mr. Guido E. Auster who says that the Buddhist House, Berlin, founded by Dr. Dahlke is in full activity, regular meetings being arranged, and that Bhikkhu Rahula Sankrityayana visited it in December last.

* * *

A noteworthy attempt is being made to take photographic reproductions of the Chi Sha Collection of Buddhist Sacred Books of the Sung Dynasty. This collection was organized by a bhikkhuni named, according to "Buddhism in England" Hwong Yuan of Yen Shu Temple, in 1280. The complete work consists of 5000 fasciculi, each containing five pages, each page having six columns and each column seventeen characters. "The Committee for the Anastatic Reproduction of the Sung Tripitaka" is now at work with expert photographers. The subscription for each set is fixed at Mex \$500 (equivalent to about U. S. A. \$100). Subscription may be sent to No. 19, Hari Road, Shanghai.

CONGRESS OF BUDDHIST ASSOCIATION

Bhikkhu Narada Writes:—

I note that you have made two mis-statements in reporting my address which I delivered before the Congress of Buddhist Associations.

I said that a Sangha Sabha composed of about 13 learned Theras from the Sangha should be formed. I took special care not to mention Nayaka Theras and the "three Sects".

I did not say that a permit should be taken from the Government to allow Bhikkhus to "travel free on trains". I said that the Government should be requested to issue return tickets to the Bhikkhus as the new rule inconveniences the Sangha to a great extent.



THE LATE VEN. SRI DEVAMITTA
(ANAGARIKA) DHAMMAPALA.

THE BUDDHIST

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NOTES AND COMMENTS

The Late Ven. Dharmapala It is with the deepest regret that we have to record the death which took place at Isipatana on April 29, of the late Venerable Sri Devamitta (Anagarika) Dharmapala. By his death the cause of Buddhism in Ceylon, India and other countries has lost its greatest champion. The unique feature in his life was that he built for himself an international reputation as a Buddhist worker. We can pay him no greater tribute than the one paid him by the Hon'ble Sir D. B. Jayatilaka on the occasion of the arrival of ashes of the late leader. He said:—

The leader whose memory they were honouring on that occasion was one who deserved all the homage they could pay him. He was one who had brought to the performance of what he considered to be his duty the strength of character and undaunted courage in the face of obstacles, which made him a leader of men. The awakening of the Buddhists in recent times was inspired by him and the last fifty years of his life had been constantly and continuously spent in living up to his motto "Wake up Sinhalese!" Before the advent of the Ven. Dhammapala, Buddhists had lacked initiative. To his youthful and determined efforts in the support of the Buddhist Theosophical Society was due to a large measure the success in the field of Buddhist education achieved by the Society in the past. Renouncing a life of luxury and giving up a promising career in the Government service, the late Ven. Dhammapala had with characteristic self-sacrifice spent himself in the service of his religion and his country. To his initiative and enterprise in the cause was due the fact of the message of the Buddha being successfully made known in the European and American continents. To him was due the credit of having stemmed the tide which threatened to oust Buddhism from the very land of its birth. It was the duty of every true Buddhist to see that the undertakings initiated by the late Ven. Dhammapala was carried out to a successful completion."

A committee has been appointed to devise ways and means to perpetuate his memory in Ceylon in a fitting manner. In our opinion there can be no better way of doing so than by the establishment of an orphanage for Buddhist boys and girls. The immediate necessity for such an institution must be evident from the fact that a vast number of our boys and girls is continually drifting away from their national faith. It is a well-known fact that nearly 80 per cent of the inmates of similar institutions run by other religious bodies are Buddhists. And many of these homes are maintained mostly by the help of Government grants. It is the duty of every Buddhist to see that these orphans are not forced by circumstances to leave the Buddhist fold, and to provide them with a sound education and the maximum comforts which a public institution can afford to give them. Thus provided, the neglected orphans will become a real national asset in the future. If the Ceylon Memorial Committee adopts this suggestion supported also by the Y. M. B. A. it will not only perpetuate the memory of Ven. Dharmapala but also render a lasting service to the country of his birth.

It must not be forgotten that an Indian Committee has also been appointed for the same purpose. It is in India that the late Bhikkhu Dharmapala spent the greater part of his life. We think the greatest memorial to him in India will be the proper establishment of the International Buddhist Institute at Isipatana. The success of this Institute will be the signal for a revival of Buddha Dhamma for which he sacrificed his whole life.

THE LATE VEN. SRI DEVAMITTA DHARMAPALA A BRIEF SKETCH OF HIS LIFE

Anagarika Dharmapala, as he was popularly known, the eldest son of Mudaliyar D. C. Hewavitarne, was born on September 17, 1864. He had one sister and three brothers all of whom predeceased him. He received his early education in Missionary schools and entered the Government service as a clerk. Even as a boy he showed signs of his love for ascetic life. This tendency took practical shape when he came in contact with the great founders of the Theosophical Society—Madame Blavatsky and Col. Olcott who landed in Ceylon in 1880. He said that he felt himself drawn towards the Founders. In 1884 young Dharmapala was initiated as a member of the T. S. and accompanied Blavatsky to Adyar. On his return from Adyar, on the advice of his patroness, he directed his attention to humanitarian work. He worked incessantly in the interest of the T. S. in Colombo, and the success of the Society, its Sinhalese organ "Sarasavisandaresa" and its English supplement "The Buddhist" owed much to the wholehearted services of the young Theosophist. His ardent desire to have communion with the Himālayan Adepts then so very popular made him to work as hard as possible. In 1890, after attending the Adyar Convention he made his first pilgrimage to sacred places in India in the company of Japanese Bhikkhu Kozen Gunaratna.

This pilgrimage opened for him a new sphere of activities which kept him fully engaged during the rest of his busy life. It was at Buddha Gaya that he resolved to regain the much neglected Vihara which was being desecrated by the menials of a Saivite Mahant. With the cooperation of the leading Buddhists of the

Far Eastern countries he formed the nucleus of a world wide agitation to reclaim Buddha Gaya, and on May 31, 1891 the Maha-Bodhi Society was formed with the object of reviving Buddhism in India. Soon after, Ceylon villages witnessed the advent of a tall, handsome young man of attractive appearance, whose eloquence and devotion to religion gained the sympathy of all Sinhalese Buddhists except a few wealthy but selfish men whose slavish mentality could not appreciate the far-reaching effects of the agitation. His was a mixed mission in that he had to reclaim his own country men from the degenerated conditions in which they were sunk, and also to make his brothers realize the importance of regaining the Sacred sites in India. His cry was the cry of Ram Mohan Roy who arrested the degenerating influences that ruined his people and paved the way to create a new Bengal.

He was by now losing his faith in the former friends in the T. S. Olcott's strange attitude towards the Tooth Relic completed the severing of his connection with the Theosophists, and Anagarika's activities in the field of Theosophy gave place to those in the interest solely of Buddhism. The inauguration of a powerful society to speak on behalf of one third of the world's population demanded an organ; and in 1892 Buddhist world saw the emergence of a journal consisting of a few pages. It is the now famous Maha Bodhi through which so much has been accomplished. The young Sinhalese upasaka first established himself in a small room (the present writer saw it in 1928) in Creek Row in Calcutta, and edited the journal with the greatest difficulty. His allowance was so meagre

that at times he had to satisfy himself with the poorest kind of food. He was editor, clerk, and post peon. Mention must be made of some generous Bengali friends who helped him in his early days in Calcutta. Mr. Sen, editor of the *Mirror*, and Mukherji family rendered him every assistance to carry on his work. Latterly, Anagarika was given a room at Mukherji's till he acquired a house at Baniapukur. His dress, general appearance and character endeared him to Bengalis who flocked to listen to his open air addresses in Calcutta and its suburbs.

These privations had their own reward. The Maha-Bodhi brought him to the notice of the conveners of the Parliament of Religions in Chicago, and an invitation followed asking the young propagandist to represent the Southern Buddhists. Thus in 1893 Anagarika was Ceylon's delegate at this grand assembly. His magnetic personality and the message of good-will and compassion which he delivered before the Parliament created a great impression in those who attended it. Swami Vivekananda represented India with equal success. His visit to America was destined to produce great result. On his return journey, at San Francisco, he met Mrs. Mary Foster a wealthy lady who turned out to be the greatest benefactress of the Maha-Bodhi Society. Anagarika was again seen on the scene of his activities in India.

The extensive Pilgrims' Rest at Buddha Gaya was the first fruit of his labour. This was a great boon to the pilgrims who had no place to shelter them before. He left no stone unturned to put a stop to the desecration carried on daily on the Temple premises. The Bhikkhus who were stationed there had been assaulted. Goats were killed and offered as sacrifices

to the gods of Hindu Pantheon. The Japanese Buddha Rupa placed in a niche on the upper storey of the Temple was thrown out by Mahant's men. But the usurper could not continue these desecrations any longer. Criminal proceedings coupled with a vigorous agitation created public opinion in favour of Buddhists, and gradually animal sacrifice and assaults on pilgrims ceased. Thanks to his untiring energy, Buddhists now are at liberty to conduct their religious ceremonies there unmolested.

Anagarika the worker did not stop at that. His burning desire to present the Dhamma to the Indians in a capital city from where it might radiate to other centres inspired him to conceive the idea of establishing an institution in Calcutta—his second home. By this time the unfortunate Ceylon riot broke out (in 1915), Ceylon Government was panic-stricken, all temperance leaders were imprisoned, and the Anagarika who was accused of treason was interned in Calcutta. But this was a blessing in disguise. As an interned man he planned out an ambitious scheme to erect a Vihara. In 1920 foundation stone was laid by the Governor of Bengal for the now famous Sri Dharmarajika Vihara. Within the next few years Vihara was completed and new additions made to house the Library and resident monks. For the first time in the history of modern architecture Ajanta style was followed in constructing it. This abode of Peace facing Calcutta's seat of learning gives every facility to pilgrims and devotees from foreign countries.

Dharmapala was a much travelled man. His extensive tours round the world gave him much food for thought, and his country men were greatly benefited by the knowledge thus gained. Japan ins-

pired him to urge for industrial progress; England and America for scientific work; and Germany for learning. His last trip to America was made in 1925 in order to pay his loving respects to that lady with whose princely donations so much had been accomplished. During his stay in New York newspaper reporters besieged him to get his views on various topics. He publicly declared that Ceylon and India wanted men of science and not missionaries. Wherever he went he created new bonds of friendship thus linking the peoples of the West with those of the East. The idea of an united Buddhist world was working in his mind, and to that end he was paving the way.

Anagarika had already thought of restoring the lost glories of ancient Isipatana where our Master delivered His first sermon in compassion for humanity. But the project planned along with Santiniketan of Tagore and Hindu University of Malavya had been in abeyance for some time owing to want of funds and certain objections raised by the Archaeological Department with regard to the selection of a site. It is to the lasting credit of the late Dr. C. A. Hewavitarne that he was able to induce Sir John Marshall, whom he interviewed in Taxila, to grant the present excellent site to the Maha Bodhi Society for the erection of the Vihara. In 1928 building operations were commenced, and in November, 1931 old Isipatana witnessed the inauguration of the Mulagandhakuti Vihara amidst colourful and time-honoured ceremonies and rejoicings of a vast assembly of men and women drawn from almost every country in the world. This oriental structure built with dressed *chunar* stones now stands in its entrancing beauty as a companion to the venerable, old Dhammika Stupa. It will ever shine as a monument

to the indefatigable energy of our heroic Dharmapala. It must be remembered that in both these Viharas—in Calcutta and Isipatana—are enshrined genuine Buddha relics presented to the M. B. S. by the Government of India. We have thus seen the birth of a new Isipatana studded with buildings for Bhikkhus, schools, library, post office etc—all these situated in a beautiful park-like garden.

Anagarika was a zealous missionary, and as such he made every endeavour to create a band of young men imbued with true missionary spirit and trained for Indian work. His early attempts having proved futile, he established a Samanera Vidyalaya in Kandy. Eventually the first band of Samaneras who joined it was removed to Santiniketan and from there to Isipatana where they are receiving necessary training. In 1917, Anagarika left for England to do spade work for a Buddhist mission to that country. The severe English winter was too much for an aged worker. He fell seriously ill, and only recovered by escaping to southern Europe. On his return, the Ceylon Buddhist Mission consisting of three Bhikkhus and Brhamachari Devapriya was organized, and the party sailed in June, 1928. Soon after a vihara was established in London thus giving the English Buddhists the opportunity of moving in a Buddhist atmosphere. This was repeated in New York where regular services were conducted with the help of Mr. Kira.

He was also responsible for establishing several vernacular schools in different parts of Ceylon. He wanted every child to know the past history of Ceylon. His contribution to the awakening of national consciousness can not be overstressed. In fact he can be claimed as the father of new nationalism in Ceylon. Education

on national lines, he thought, was the only salvation for Ceylon. It is no exaggeration to say that there are any religious or educational institutions in Ceylon, which did not receive financial support from him. It is due to his influence with the late Sir Asutosh Mukherje that Pali and Sinhalese were included as subjects for study in the Calcutta University and its affiliated colleges. He offered scholarships and prizes to Indian students in order to popularise Pali studies. Calcutta was followed by many other universities. The net result of this was encouraging. Within the last twenty years the number of men who learnt Pali increased appreciably, and Dhamma was spoken of in almost every centre of learning in India. In the same way M. B. S's establishments in Buddha Gaya, Gaya, Isipatana and Calcutta induced many Burmese brothers to put up similar ones in other Buddhist centres.

Dharmapala was again laid with serious illness in Colombo. But his will to live for the sake of unfulfilled work was greater. Half recovered, he left Ceylon in 1931 never to come back; and settled down in Calcutta. His long cherished wish to enter the Order of Sangha now became keener than ever. So he invited several Nayaka Theras to Isipatana where he was initiated as a Samanera on July 14, 1931, and assumed his new name of Sri Devamitta Dharmapala thus terminating the Anagarika life. His spiritual ascendancy was crowned when he was ordained as a full pledged Bhikkhu on January 16, 1933.

An account however brief of his life will not be complete without reference to him as a speaker and a writer. He was a speaker of no mean degree. Except the late Brhamachi Harischandra, he was the most popular preacher in Ceylon. His speech was sometimes fiery, but every word was uttered with transparent sincerity and real patriotism. He spoke in earnestness. His appeal was always to the poor. In attacking his opponents he dis-

played a subdued humour coupled with bitter sarcasm. He addressed the English speaking people through the Maha Bodhi, and his country men through "Sinahala Bauddhaya." He wrote in a style of his own. He once remarked to the writer of this sketch that extensive reading of Jataka stories created in him a love for pleasant humour. He was the author of several books and pamphlets on Buddhism and comparative religion. His "What did Lord Buddha Teach" summed up the whole life and teaching of the Buddha in a masterly fashion. He contributed to several European and American journals. Every request for a contribution elicited from him a prompt reply. His was not the usual way to say "Regret, very busy". His conception of a busy man was that he should be ready to respond to every call for help and co-operation. He was also a great letter-writer. Perhaps every person who knew him even a little possesses a letter from him written in his beautiful hand.

Now on the eve of his eventful career, worn down by constant illness and over work, Bhikkhu Dharmapala took up residence at Isipatana where gazing at the majestic Vihara he passed away on April 29. He died like a warrior in the battle field never allowing the flag to be lowered. His remains were cremated, according to his last wish, at Isipatana whose history was enriched by his labour of love for a period of over forty years. Dharmapala in his private life was a man of amiable and loving nature. He had many critics and much opposition. But they only served to spur him on to greater activity and renewed efforts. Some of his own country men were among those who denounced him most. But the truth of what he preached as a social reformer was slowly dawning upon the very people who refused him co-operation. Ceylon's share of his ashes was brought to Colombo on the 14th of May when the people of Ceylon joined as one man to pay their homage to the dead leader.

THE DISCOURSES ON THE CAUSES OF PROSPERITY AND DOWNFALL

(Translated from Sutta Nipata by Pandit H. Nandasara)

(I)

MANGALA SUTTA.

Thus have I heard:--When the Buddha was living in Jetawana monastery at Sawatthi dedicated by Anāthapindika, a certain deity came to Buddha at mid-night illuminating the whole Jetawana, paid obeisance, stood aside and recited the following verse:

For the good of the world have gods
and men engaged in wordy strife,
And failed, to know what things
most auspicious are in life

Be pleased, Enlightened One, to solve
their doubts and disputes rife!

(The Buddha answered:)

It is auspicious

to dwell apart from those who are
inferior in mind and character, to keep
company with the wise, to render homage
unto the worthy,

to live in a country worthy of residence,
to have done meritorious deeds in one's
past life, to keep the mind well-tuned,

to have been conversant with many
departments of knowledge, to be an artist,
to be disciplined in conduct, to be of ex-
cellent speech,

to render service to one's parents, to
be kind to one's wife and children, to
earn one's livelihood by blameless means,

to be charitable and righteous, to be
good to one's relations, to be faultless in
action,

to be far and away from evil, to abstain
from intoxication, to be vigilant in
Dhamma,

to be respectful, humble, contended,
grateful, to listen to Dhamma on proper
occasions,

to have the virtues of forbearance and
sweetness in speech, to have the oppor-
tunity of seeing recluses and occasional
discussions on Dhamma,

to engage in penance, to be celibate, to
realise the Noble Truths and achieve
Nibbana,

to have a mind free from fear, grief
and passions and unshaken by the forces
of the world.

By acting thus people will be victorious
and achieve good everywhere; therefore
the above mentioned acts are declared as
auspicious.

(II)

PARABHAVA SUTTA.

Thus have I heard:—When the Buddha was living in Jetawana Monastery at Sawatthi, dedicated by Anāthapindika, a certain deity came to Buddha at mid-night illuminating the whole Jetawana, paid obeisance, stood aside and expressed his idea in a verse:

* We left our abodes in order to question
the Buddha about the man who is going
down and the causes of his deterioration.

(The Buddha answered:)

It is easy to find out who is going up-
wards and who falling down. The former
is fond of the path of righteousness and
the latter has no desire for it. †

* The plural form 'We' is used here so as to include the large retinue which the Deva brought with him and left behind, at a respectful distance.

† At the end of each of the Buddha's verses, the god interferes with a query to the same purpose as his preliminary request. I have omitted these repeated and tiresome interrogative stanzas of the Deva in order to make the translation compact and effective.

Here below are set down the causes of downfall:—

To love bad men, not to love good and to take delight in Adhamma,

to indulge in excessive sleep and talk, to be inactive, lazy and ugly-tempered, not to look after one's aged parents, being able to do so,

to deceive by lies a recluse, a Brahmin or a wanderer,

being wealthy and prosperous, to be selfish in the enjoyment of good things,

being proud of caste, pedigree and wealth, to look down upon one's own relations,

to lead a wasteful and sensual life, indulging in the pleasures of wine, women and gambling,

to visit prostitutes and to be guilty of adultery, being dissatisfied with one's own wife,

to marry a young beauty in old age and not to sleep on account of jealousy,

to appoint a greedy and prodigal man or woman as one's agent in business,

being born to a poor family of the warrior-caste, to aspire to ruling power on account of insatiable ambition.

The wise man having learnt these causes of ruin and having become an Arya endowed with vision, will live in an abode of happiness.

“THOU SHALT NOT KILL”

According to Buddhism suffering results from eight different causes, the chief of which is Kamma. When we see a person suffer say from an incurable disease, we have to put it down to one of these eight causes. If the cause is Kamma, as it very often happens, it is obvious that our intervention will not end his suffering. For, even if we kill such person, he still has to expiate the remainder of his Kamma, elsewhere some other day. If the disease is due to Kamma or one of the other causes, we can put an end to the disease by killing the patient, but at the same time we cause to arise bad Kamma of a more heinous character, for the victim of our kindness is sure to put forth thoughts of ill-will (*dosa*) at the dying moment towards the person who kills him. Even the suicide at the last instant recoils and clutches at a straw to save his life, so strong is the will to live (*bhava-tanha*). The person killed may in consequence of his evil death-proximate (*Yadāsanna*) Kamma pass over to a worse

state of woe than the incurable disease from which he escapes. The victim of our mistaken charity thus goes from the frying-pan into the fire.

Moreover we ourselves, actuated by a false notion (*Moha*) of compassion, commit evil Kamma of a grave nature and store up age-long suffering for ourselves. So, after all our remedy will in the end prove worse than the disease. Here as elsewhere ignorance is no excuse.

We must remember that according to the Buddha-dhamma our acts by thought, word or body, when actuated by *lobha dosa* or *moha* become *Akusala-Kamma*, but when actuated by *alobha*, *adosa* or *amoha* become *Kusala-Kamma*.

The law of Kamma is however of such a highly complex character, that we puny many-folk must beware how we dare to interfere with its mysterious operation.

If death annihilates a person and there are no such inconvenient things as Kamma and rebirth to reckon with, the

right thing is no doubt to make short shrift of incurables, snakes and all dangerous animals, nay even cannibals and criminals to boot. But nature has ordained otherwise and we have to order our lives accordingly.

Our logical conclusions may be sound provided, of course, all our premisses are right. But if we omit to take count of essential factors, our reasoning will lead us completely astray.

So, well-meaning and estimable friends, who propose to improve upon the Dhamma, will do well to pause before they rush in where even angels fear to tread.

The Dhamma is *Atakkā-Vacaro* i.e., not to be realised by mere logic.

A. D. J.

* That reminds us of a recent attempt to re-state the *Panca-Sila* in *positive* terms, of that however more a-non A. D. J.

A HISTORICAL SURVEY OF THE KOTAHENA RIOTS

By J. A. Will Perera, M. R. A. S.

DIPADUTTAMA VIHARA.

The Dipaduttama Vihara at Kotahena completes a century's existence this year and also celebrates the Jubilee of its completion by that leader of the Buddhist revival and born orator, the Rev: Mohottiwatte (better known as Migettuwat'e) Gunananda.

According to tradition the first steps to erect this edifice were taken in the year 1813, but we have it on good authority that the land on which the Temple stands was purchased in 1830; the money for the acquisition having been raised by private contribution. The land was thereafter dedicated as temple property to Dehirakande Thera. Ten years later, in 1841, this Bhikkhu enlarged the temple premises by adding thereto an adjoining lot of land which he purchased. He passed away in 1843 and the premises devolved on Migettuwatte Gunananda and two other Bhikkhus. The latter died in a short time leaving the task of improving the place to the former, who with remarkable energy pushed forward the work and completed the religious statuary and frescoes, in addition to improving the place generally.

In 1883 the Temple was small and the exterior not very imposing and a parapet wall enclosed the premises. Migettuwatte organised a grand festival of "unusual magnificence,"—the *netra* pinkama of the large recumbent figure of Lord Buddha which he had had completed. The festival was also in honour of the embellishments and important additions which cost a sum of Rs 3,000/-.

The principal donors, W. D. A. Tilakaratna and W. G. Don Andrayas issued a notice on 19th February, 1883 to the inhabitants of Maradana in general and to Henry Wm: de Silva, Division Officer; Magna Carolis Mirando; Edirimuni Cornelis Silva and Kalinga Arnolis Silva in particular. This notice referred to the impending *Netra* Pinkama which had already commenced from 8th February and was to continue till the 31st of March. Mention was also made of their intention to solicit the aid of the Siamese and Amarapura Sects of the Sangha for the purpose of holding religious discourses expounding the three-fold *nidana* (the remote, the middle and the near, of the Lord; the reading of the *Diksangiya*, the *Angottara Sangiya*, and the *Jataka Pota*; and reciting *Pirit* on three occasions.

To the inhabitants of Maradana was assigned the task of providing the morning and mid-day meals for a minimum of fifty Bhikkhus who were to officiate on March 25th, which happened to be Easter Sunday as well. They were also asked to provide these two meals to visiting Bhikkhus from other temples. This notice was issued "with the consent of the venerable Bhikkhu Mohottiwatte Gunananda" by the principal donors.

Migettuwatte Thera gave notice in January to the civil authorities of the ensuing festival. Pirit chanting and Bana preaching had been arranged for 5 or 7 consecutive weeks; and on March 31st the date of culmination of the festival, 500 Bhikkhus of the Siamese and Amarapura Nikayas were to repeat the 500 sections of the Tripitaka in one day and 500 *atap-rikara* were to be presented to them. These gifts were to be brought in procession from the outlying villages and offered to the Vihara.

ST. LUCIA'S CATHEDRAL

Kotahena was in 1883, as it is today, the centre of the Roman Catholic religion in Colombo. The Archbishop (then known as Roman Catholic Bishop) holds a Grant dated April 21st 1779 from the Dutch Government for the Cathedral premises. This, however, does not mean that these premises came to Catholic hands only in 1779, because that sect possessed this land before the Grant was made.

About the year 1875 the old cathedral was demolished and preparations set on foot to build a better, larger, and more imposing structure on the extensive grounds which embrace about 10 acres.

At the time of the riots the cathedral was not out of the builders' hands. Work had necessarily to be slow because funds

had to be collected, hence the "very unfinished state" in 1883. The buildings then consisted of the Cathedral, Bishop's House, Clergy House, School, and Convent. Wall Street and St. Lucia's Street formed two of the boundaries, as they are today.

This was an era of great and good men. The Rt: Rev: Dr. Christopher Bonjeen, O. M. I., Bishop Tit: of Medea & Vicar Apostolic, was the Roman Catholic Bishop of Colombo, whilst Rev. Fathers Massilamany and D. G. Fernando were resident priests of the cathedral. The Anglican Bishop was that great scholar, Dr. R. S. Copleston, afterwards Metropolitan of India. The Ven. Hikkaduwe Sri Suman-gala and Rev Migettuwatte were two outstanding figures in the Buddhist world.

THE CAUSES.

The causes of the riots were eight in number, and, the Commissioners appointed by the Governor found them to be:—

- (1) Proximity of both shrines.
- (2) Buddhist revival and religious controversies
- (3) Protracted nature of Buddhist festival, its grandeur, and organisation by so bitter an opponent of Christianity as Rev. Migettuwatte.
- (4) Continuation of Buddhist festival on to Holy Week.
- (5) Circulation of false rumours about the *peraheras* which irritated the Catholics.
- (6) "The apparant inability of the Roman Catholic authorities to control the more ignorant of their flock."
- (7) Police indiscretion and indecision with regard to the licenses.

- (8) Insufficiency of information possessed by Police, defective arrangements, neglect to properly vindicate the law on first signs of unrest, and the failure to realise till too late, the magnitude of the Easter Day clash.

SEQUEL TO PANADURA CONTROVERSY.

I am told that the Dias brothers of Panadura originated the famous Panadura religious controversy. The late Mr. Jeremias Dias who was a staunch Buddhist and his brother who was an equally staunch Christian, it appears, used to discuss the merits of each other's faiths. In course of time they arranged the stage for the wordy duel between the Buddhist and Christian clergy. Be that as it may, it is admitted by all that this debate had an unfortunate sequel in the Kotahena Riots, the subject of this article.

Migettuwatte who belonged to the Amarapura Nikaya, twice ordained, remaining a Samanera, was the acclaimed champion of Buddhism. He was a born orator and was "recognised as a great champion speaker on all religious questions." He told the Commissioners that these public debates were "conducted with great courtesy on both sides," but it was an admitted fact that he at times used language inappropriate and violent, which quite naturally hurt, offended and irritated the Christians. Some Buddhists who gave evidence at the Enquiry testified to this failing of Migettuwatte and also disapproved of "the terms" in which he denounced Christianity.

The Catholics appear to have been more irritated than the other sects "probably due," say the Commissioners, "to an excessive zeal for their religion, amounting almost to fanaticism." Of this failing, which has been exemplified in the recent riots, "and alluded to by

more than one witness, we would record our strong condemnation." The Commissioners add that "the Roman Catholics generally appear to think that any supposed insult to their religion should be resisted by force, and if necessary, to the death. How such a feeling arose, and by whom it has been fostered, it is difficult to say; but we think the character of the Roman Catholic priesthood with the public in this matter is most seriously at stake. It is generally admitted that the influence the priests are known to exercise over the people is used on behalf of law and order, and in obedience to the civil power; and it therefore behoves the Roman Catholic authorities to do their utmost to discourage and eradicate so dangerous a feeling as that indicated."

SMALL-POX IN CITY.

On February 2nd the P. C. M. O. reported to Government that an epidemic of small-pox had broken out in the City. In all there were 806 cases of which 174 proved fatal. Government acted promptly by requesting the Temple authorities to postpone any ceremonies which were likely to bring vast throngs into the City from its environs and from the various wards to Kotahena. Migettuwatte consented and promised to postpone the Perahera till March 31st. His suspicions were roused latterly that this promise was extorted on the false representations of Roman Catholics who petitioned Government. There were no grounds for this suspicion, yet, ignoring the undertaking given by him to Government, Migettuwatte continued his activities. Notices went from the Kotahena Temple to the villages round Colombo exhorting the people to bring offerings in perahera notwithstanding the scourge that prevailed. From about 15th February peraheras arrived almost daily and

the Police, whose duty it was to prevent them appeared to sanction the processions. It is not known whether Migettuwatte authorised the issue of these notices, or whether he was even aware of this action. The Commissioners are silent on this point.

• CATHOLIC CREDULITY.

The peace and quiet soon gave place to storms. The Catholics now grew tired of the peraheras, and were also irritated at "the constant parade of Buddhist rejoicing", which, from days had lengthened into weeks, and showed unmistakable signs of lengthening into months. It was the Lent season and the usual gloomy atmosphere associated with this season had settled over Catholic Kothahena. It was galling to the Catholics to behold exultant processions pass their cathedral almost every day. Fear entered their hearts lest the Peraheras interfere with their devotions during Holy week. Anger and jealousy also invaded their minds and they "began to fancy that all kinds of slights and insults to their religion were intended." The Catholics were so irritated and annoyed that they took offence at anything. Allegations were made by them that the peraharas slackened pace and people shouted "Sadhu" in derision opposite St Lucia's and other churches. Also, that at every perahera insults were hurled at Christianity. Evil-minded folk coined false rumours which gained currency, and percolated to the lower and ignorant classes in grossly exaggerated form. Only a tiny spark was required to ignite this highly inflammable material.

As typical instances there were the rumours that the Easter Sunday perahera had monks nailed to crosses; that that the figure of Mahabamba (Brahma) was clothed in female garb to represent

the Blessed Virgin and other caricatures. The Asst. Supdt. of Police who inspected the perahera before it left Borella was a Roman Catholic. He and the two Inspectors "satisfied themselves" that there was nothing objectionable and that the "rumours were false." The Buddhist processions were no doubt, inopportunistically timed, but they were quite harmless.

FATHER MASSILAMANY & DR. COPLESTON.

Father Massilamany, one of the resident priests of St. Lucia's wrote on 6th March to the Inspector General of Police that the Catholics intended having their usual processions on Palm Sunday, Good Friday, and Easter Sunday along St. Lucia's and Wall Street's that he understood the Buddhists were also to conduct peraheras on those days along the same routes; and that if the Catholic processions were disturbed, there would probably be fighting and bloodshed; that "no attempt on the part of the priests will be able to prevent such a dire scene;" and that the clergy at St. Lucia's would disclaim responsibility for any disorder.

Mr. G. W. R. Campbell, Inspector General of Police, was out of Ceylon on a year's leave and was due back on 12th May. Major Edward Tranchell, the senior Superintendent acted in that capacity. He too was away on circuit, so one of his assistants, Mr. E. Creasy replied the same day that no licenses had been applied for for those particular days, but "whoever first did so would obtain one and receive legal protection." He also reminded Father Massilamany that either party would require licenses.

On the following day the Rev. Father applied for licenses for the three days and wanted the licenses to be handed over to the courier. This request was not complied with.

To be continued

BUDDHISM IN EUROPE

By G. Constant Launsbery, B. Sc.

The more I consider East and West, the more I realize that human nature differs very little today anywhere, and that our modern problems are your modern problems. What is the problem of the West today, of the East today, and indeed of all time? Is it not to make an end of suffering? Is it not to seek deliverance from those forms and ways of existence which make for suffering? This is the great adventure for each and all of us. But the East and the West have taken different attitudes towards suffering. Many religions have taught us that suffering is imposed upon us by some omnipotent God, either as punishment for our sins, or because of his pleasure. Therefore only that God can free us from the suffering he has inflicted.

In other words how the thinker through scientific knowledge, and philosophical inquiry will arrive at convincing himself of the truths that have for 2000 years been preached by the Sangha. If however we have freed our mind from this superstition common to all primitive and many civilized people, how can we explain the nature of suffering? Scientifically explained physical suffering or pain is a warning that something is wrong in the body, something is out of order that should quickly be put right. In this sense pain is beneficial since it makes us act and correct conditions harmful to us. By analogy we may say that mental suffering also is a warning, and the result of wrong thinking. According to a Western writer mental suffering disappears when we become "In tune with the Infinite". Here the Buddhist remedy of Right Views. These explanations give us some insight into the nature of Dukkha and sums up

what the Westerner (once freed from dogma) believes. In other words wrong action and wrong thinking create pain. The next step is how to eliminate suffering, and as yet the free thinker finds no remedy."

If we can come to see that impurity, physical impurity and mental impurity resulting from ignorance, is at the base of every form of suffering, we can then quickly realize the great Physician's (the Lord Buddha's) teaching about the cause of suffering, and the way out of suffering. We can learn that we ourselves (through selfish desire and ignorance) we alone have created suffering, it follows that what we have created ourselves we can destroy without the help of some supreme being. For instance if in a community there are poor and rich men, if all work and cooperate, equilibrium will be established and poverty destroyed. Physical and mental suffering is the universal heritage of all sentient beings. Again we shall find that suffering will be progressively ameliorated as we live the Buddhist life. The more harmless we become, the more helpful we become; the more we practise metta, loving kindness, the more happy will our lives be. And once this metta is cultivated, our consciousness will rise to higher and higher states. We shall see that material values which we thought so important are impermanent, unsatisfactory, unreal. Then a change will be produced in our nature we shall have gained confidence in our ability to purify our nature and to take our refuge in Reality. This has been the experience of many of us. Now I speak as a Westerner, but is this not the goal, this turning from the Unreal to the Real, of the East and indeed of the

spiritually minded everywhere? More and more we are turning away from imposed creeds and dogmas, and searching for truth. The necessity for you as for us is to live Buddhism in our daily lives and that is almost as difficult for you as for us in a modern world. With no knowledge of Buddhism certain people have discovered these truths. At this stage there arises the need for deep thought, study and meditation, and also for a *method* of training Buddhists to realize that a method is found in Sila, which teaches pure living as the only stepping stone towards Pañña and Samādhi.

To us Westerners, moral discipline has been extraneous, imposed and irksome. Buddhist discipline is freely consented, and brings its own reward by strengthening and purifying us, and it already lessens our sufferings and our discontent. The reasonableness of Buddhist morality appeals to those of us who understand that it is self-imposed for our advancement. Accustomed to scientific investigation, but to little self training, the Westerner wishes at once to know the reason for and the why behind, the *mayā* when he turns to Buddhism. Here the study of the Abhidhamma is most useful, but for this instructors are necessary, and at certain stages it is almost impossible to be one's own guru. In the West it is necessary to spread abroad many ideas essential to Buddhism before men can to any extent be led to study the Dhamma. Perhaps Gandhi has done more than any other man to show not only the beauty but the power of Ahimsa when practised. Others, through a kind of self-obtained insight, have realized the cruelty of killing and slaughter, and have turned away from meat eating fit for wild beasts and thoughtless men. Such ideas make for compassion and for gentleness and

lead the thinking public to investigate Buddhist ideals. Scientific investigation also is heading towards the proof of Sunyata and it will some day prove that, since nothing is permanent, so too, everything is void of any fixed self-substance or entity. These are the ideas which as they penetrate the Western mind prepare it to accept the Dhamma.

You will readily see why I think that the time has arrived when Buddhism, if rightly presented, may become a power in the West. And this is why I think that the Maha Bodhi Mission in London is a necessity, and has accomplished a great work. From London, with the help of the Ven. Bhikkhus, we have carried the study of the Dhamma into the greatest intellectual centre of Europe, Paris. And the Society, over which I have the honour to preside wishes us to acknowledge the debt of gratitude to the representatives of the Ceylon Sangha for spreading the teaching. France has always led the West in its struggle for freedom, not only for social freedom, but for liberty of thought. She has passed through a period of unbelief and made a fetich of science. Western Philosophy with Bergson (or rather with his master Boutroux) began to assert the value of the intuitional thought. Now Analysis and Reason, supplemented by a deep intuitional understanding of life, are necessary to all who would learn the Buddha Dhamma. Since the law is not imposed, but freely followed, this appeals to the French mind. The Dhamma is clear and logical, based upon the sequence of cause and effect, this leads to a self-imposed discipline which satisfies the Latin genius for order and discipline and also its love of liberty. The evil, the suffering, the violence of the world had convinced man that, as some religions

teach, he is born Evil. But this theory is opposed to the wisdom of the Greeks, to his honour, Plato taught that if a man sees the good (which is also the beautiful) he must need follow it. What it is but another form of saying that the Bodhi the inner mind can enlightens us? The Chinese say "Essential Mind is pure, we have only to remove the dust of impurities to let the light shine." It is very necessary to realize this, if we are to have confidence in our possibility of self-instruction and of working out our own liberation. For if a man thinks he is evil, he will act accordingly, or only through fear will he abstain from evil, and this cannot help him to purify his nature. Anatole France, the famous French author, proclaimed Buddhism to be the proudest assertion of man's freedom and dignity.

"The Buddhist's progress" consists in raising his consciousness from its animal state to higher and higher states. He knows that if he does not do so it will (since there is continuity of consciousness) in other lives convey him to an inferior state of existence and lower forms. This is not always understood in the West. To remain human one must live humanly and maintain a sense of compassion for all sentient beings. This is our lesson today for East and West we need to cultivate compassion and always more and more compassion. This will lead us to cooperation in social, political and economical life, as contrasted with that intensified competition of men and nations during the last 100 years which resulted in war. The aim of Buddhism is to develop more and more Intelligence and Compassion, and the Blessed One has given us a definite method of discipline which, if followed, purifies us progressively and strengthens

our capacity for intelligent thinking and gentle living." These are the main fronts that we admire in Buddhism. I have said before that there is a growing demand in the West in the entire Western world for a Spiritual refuge. Suffering in all its forms, through the war and in social conditions since the war, has brought home to man the failure of material riches to satisfy man. Will this need of spiritual life lead to Buddhism? In many cases it will among the intellectual elite, and among those spiritually evolved. But there must be long years of preparation, and a more general spread of the essential ideas of the Dhamma.

England has had the excellent texts of Max Muller and of the Pāli Text Society. Frenchmen have translated only a very few Suttas from the Pitakas. I think people should drink in Buddhist learning at the fountain head. Most (if not all) books written about Buddhism by Westerners are inaccurate, or misleading. Hence we see how great a need there is for learning Pāli, and we have started Pāli classes to remedy this. Moreover we have translated and published a French Dhammapada I hoped next year to have Majjhima Nikāya ready. These are reasons why Buddhism cannot be all at once understood. If you ask me why Ceylon so quickly took to Buddhism (when the Ven. Mahinda first presented it) while we are slow of comprehension, I should say that the soil for the Bodhi was prepared, and favourable. Karma, though differently interpreted by the Hindus, was known as the just law that regulates life. All Eastern people have sought in one form or another, *liberation* from phenomenal existence. The West has sought not liberation but personal immortality. And this still is *the great stumbling block* which it will take some

time to remove. It is difficult to make it clear that Anatta does not imply that there is no continuity of consciousness. The use of the terms: Soul, no soul, and various other Christian terminologies for Pāli words is responsible for a frequent misunderstanding of Anatta and Nibbāna. The Relative Truth that personality exists, and the Absolute Truth that there is no fixed personality apart from the aggregates must gradually be realized.

France has cultivated intellect and clear thinking, Germany has cultivated knowledge, England has cultivated sport and preferred the athlete to the thinker. Here lies a danger to the East also. I have seen in France since the war, the youth cultivating boxing and various other brutal sports to the detriment of brain. There is a tendency to over do sports and games.

In Ceylon also I think there is a danger in over doing games and the rivalry it sets up in developing muscles instead of awakening the intellect. And I have just seen the adults of a Buddhist College parading with guns

but perhaps less capable of sitting down to meditate.

Now the Buddhist must be a man of thought, of brain not of brawn and this does not mean a funny creature. The Buddhist spirit of tolerance and gentleness that is characteristic of your people is a valuable heritage. Ideas are like plants that take time to get well rooted in a new soil before they can flower and bear fruits. I hope you will see that there is what we might call spontaneous evolution which leads on to discover for himself these Eternal truths which the Lord Buddha did not invent but repeated. The train of thought is pointed to this. There is also the teaching, and the sacred books made accessible to seekers by the various societies, and by the valient representatives of the Sangha who have come to Europe. The future will largely depend upon the collaboration of the Buddhists in the East and the West. We hope to work on closer co-operation, and we hope that our visit to Ceylon and your friendly hospitality will render this possible.

GLEANINGS

Teachings of the Buddha

Garbed in the simple white robes of an "Upasaka," Sir D. B. Jayatilaka addressed a meeting at the Ramakrishna Ashram, Wellawatta, on Wesak Day on the "Teaching of the Buddha." The hall was divested of all furniture and the audience sat on the carpets spread over the floor.

Swami Vipulananda who presided briefly introduced the lecturer.

Sir D. B. Jayatilaka began by expressing his pleasure in having had the opportunity of addressing Ramakrishna students on Wesak Day on the Life and Teachings of the Buddha. After touching briefly on the life of the Buddha he said that one notable feature in the history of Buddhism was that during its long story of over 2,000 years not a drop of blood had been shed to propagate the Faith.

Wherever Buddha Dhamma was preached it raised the level of both men and women. It destroyed superstition which was doing great harm to the world. It put a stop to animal sacrifices and wherever it went it introduced or improved art and culture. The life of the Buddha could be summed up in one word: it was a life of service. Forty-five years He served mankind and He was the perfect example of what He taught. His life illustrated every noble teaching that He gave to His followers.

The first characteristic of the teachings of the Buddha was its universality. The message of Buddhism was for all irrespective of colour, caste or even sex. Before the Buddha appeared there were great teachers in India and in other countries like Egypt and Palestine but their messages did not bear the same stamp of universality. They addressed only their own followers or a chosen people and

their messages were not thrown open to the whole world. It was the Buddha who broke down the barriers which separated man from man in the sphere of religion and morality.

The next characteristic of the teaching of the Buddha was its rationality. According to His teaching one's salvation depended upon one's self. The keynote of Buddhism was self-help. No man could gain salvation by penance and prayer and external things. It was by the conquest of one's own heart and one's own passions that one could attain a realisation of the truth. One was one's own master and of his destiny. It was a teaching that ennobled humanity. The Buddha had said: "You must make the effort. Buddha's only point the way; and unless you do it no Buddha can save you." Everyone of them was a potential Buddha. All the teachings of the Buddha could be summarised into three lines. When He was asked what the essence of His teachings was He said: "Abstain from evil. Do that what is good. Purify the heart."

After enlarging further on the characteristic teachings of the Buddha he had already mentioned, the lecturer concluded by saying that he hoped that the few words he had uttered would have some influence on them and that at least a few of them would be interested in the study of the Dhamma.

They lived in Ceylon when they had ample opportunities of discussing the Dhamma. He would earnestly ask them on that Wesak Day to consider the teachings of One whom the world should always regard as the most perfect human being. —*Ceylon Daily News*.

The Late Bhikkhu Ananda Metteyya

The Bhikkhu Ananda Metteyya was the very soul of science, accuracy, clear philosophy. He had a perfect mathematical mind, and was one of the most scientific beings I have ever met; yet he, of all people, was the most religious man I have ever met. That proved to us that the religion of the Buddha is the religion for those who want clear-cut perfect truth without any beating about the bush whatsoever. I am sure that Buddhism will spread in this country sooner or later; and that we are making history by advocating the teaching here. It is founded on the surest of all rocks. I remember on one occasion talking to Bhikkhu Ananda Metteyya about expanding until we became divine, when he said, "That is Vedantist, and not the teaching of the Buddha". Regarding self doctrine, his was purely Pali Buddhism from beginning to end; and that is why we can not tolerate any corruption of it from any quarter whatsoever. —*F. J. Payne in British Buddhist*.

Persuasion and not Persecution

"The zealous missionaries of Buddhism captured the heart of the masses by appealing to their moral instincts. Persuasion and not persecution was the instrument they chose to wield. King Asoka proclaimed universal toleration, he inculcated respect for Brahmins as well as Sramanas or ascetics of all sects. It is a relief to find that the mighty monarch had never recourse to brute force for the propagation of his creed. We are spared all the scenes of blood, rapine, and violence, which disfigure the pages of religious history in the West." —*History of Hindu Chemistry, Vol. II by Sir Prapinulla Chandra Ray*.

Lafcadio Hearn Memorial in Japan

To honour the memory of Lafcadio Hearn, who contributed so much to an understanding of the spirit of Japan, it is intended to erect a Hearn Memorial Museum at Matsue where Hearn first taught in a Japanese school and where he began his married life with his Japanese wife. The Museum will be fire-proof, and will be used to accommodate Hearn Manuscripts and other valuable Hearn relics. the Museum will allot space for a Hearn library. It is planned to open the Museum on 26th September, 1933, the twenty-ninth anniversary of Hearn's death. The cost of the Museum will be 5,000 yen to be raised by public subscription. Contributions should be made to:—Sanchi Ichikawa, 25, Kitayamabushi-cho, Ushigome, Tokyo, Japan. —*Buddhism in England*.

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NOTES AND COMMENTS

Indian Buddhists Our esteemed friend Pandit Sheo Narain in his article on the future of the Mahabodhi Society points out the necessity of introducing legislation governing marriages, inheritance, and alienation of properties etc of the Indian Buddhists. Panditji has shown reasons for introducing new laws with the skill of a lawyer, and he is serious about it. We need hardly say that we entirely agree with him. On a previous occasion we editorially said " ...there are certain civil disabilities in the way of Buddhists in India. Hypocrisy of Buddhists being joined in matrimony according to Hindu law and customs should be stopped. Such disabilities will materially hinder the progress of Buddhism in that country." We have seen reports that hundreds of families have embraced Buddhism during the last few years. But no steps have yet been taken to improve their social status by introducing new laws. It is in the interest of Buddhist propaganda that we should see that new converts to Buddhism are not made to feel they are alone. We hope that the Mahabodhi Society of India will lose no time in appointing a competent committee of Burmese and Indian Buddhists to go into this matter and introduce necessary laws.

Mantivu Vihara Fund We have published elsewhere a list of subscriptions towards the above mentioned fund. It will be seen that there is only about Rs. 800/- more to be collected. This is not a sum which will drain the resources of rich people even if they are adversely effected by the depression. Will not our friends make it a point to contribute their share and make it possible for the Y. M. B. A. to start building operations within this year.

* * *

Our Next Issue We have pleasure to announce that the next issue of *The Buddhist* will be dedicated to the Washington Convention of the Banner of Peace which will be held on November 17. This Convention will further discuss the Roerich Pact for the preservation of treasures of art and sciences. This number will include among other articles certain contributions from well-known leaders of culture and a three coloured portrait of Prof. Roerich the great founder of the Banner of Peace.

ANICCAVATA SANKHARA

Mudaliyar K. Y. Atukorala

Late Secretary, Ceylon Savings Bank
and
The Buddhist Theosophical Society

Died 5th July 1938

IS KILLING JUSTIFIED UNDER ANY CIRCUMSTANCES?

By Ariya-Dhamma

This is a question that seems to perturb some good people nowadays. I say *nowadays*, because I have not come across, either in text or commentary, a single instance of such a difficulty presenting itself to the ancients. This dilemma has escaped the critical ingenuity of even King Milinda. Jātaka tales, if I am not mistaken, do not mention a single instance of 'justifiable' killing.

The Old Testament commandment "thou shalt not kill" is absolute, so far as the words go. But theologians and commentators have glossed it by limiting the injunction to human beings. Nay, they have gone a step further and justified killing of even human beings in the name of religion, in warfare and in self-defence thus reducing the commandment to an absurd nullity.

Fortunately no such calamity befell the first and foremost precept of Buddhism. But it is painful to meet with recent attempts by well-meaning friends to fritter away the rigour of the precept in order to seek a loop hole of escape. Surely the Great Lord of compassion and His holy disciples must have come across innumerable snakes and persons suffering from incurable diseases, nay even vermin—a very common nuisance in India—and animals 'writhing in an agony of pain'. But there is not a single instance of their breaking the first precept, or sanctioning its breach even by lay-men. On the contrary, Anguttara Nikāya gives an instance of a Bhikkhu who was bitten by a cobra and died. The fact was brought to the notice of the Master, and if the reasoning of our modern critics is sound, the Lord of compassion should have at once ordered His saintly disciples, who had laid aside cudgel and sword for all time, to resume

them and massacre all the snakes of snake infested Jambudipa, out of abundant compassion for probable victims. The Buddha and His holy disciples were too 'cruel' not to do such a silly thing! Instead of destroying snakes the Master enjoined His followers to extend *Metta* to all the various species of snakes as the only panacea for escape from snake-bites. That was the true *mantra*. The Master further explained that that unfortunate Bhikkhu would never have died of snake-bite, had he only carried out that precaution. If our modern critics are right the Master missed a grand opportunity to revise and amend the first precept, to bring it into line with the advanced ethics of this Twentieth Century. A thousand pities indeed!

Pious Buddhists of later days did not depart from the utmost rigour of the precept. History records of King Buddhadasa of Ceylon who instead of killing all the snakes of his realm actually performed a surgical operation on a snake and saved its life. What a 'cruel' man that humane king was! That cobra, due to that Buddhist king's "mistaken" notions of charity, may have stung and killed a number of human beings. Instead of curing the cobra a modern 'advanced' Buddhist would have scotched the poor thing out of sheer *Karunā*! *Quot homines* etc! Verily there must be some huge fallacy in our modern manner of reasoning!

No doubt the Master has allowed His followers, nay all persons whatsoever, absolute liberty of thought, speech and action. They are free to exercise their reason with regard to all teachings and reject what is false and wrong and hold fast that which is good and true. But our reasoning faculty at its best is

but a poor thing, a feeble crutch only. Reason is not man's highest faculty. That is why the Dhamma is said to be *atakkāvacara*—not to be reached by logic alone. In our vehemence of logical reasoning we are apt to throw the baby away with the bath. Let us beware of it.

Once a Christian friend put me a poser 'Suppose,' he said, 'a cobra is going to bite a man. What would you as a Buddhist do? Will you not pick up a stick and kill the cobra and thus save the man?' 'Who made thee judge over life and death?' I rejoined, and added, 'Certainly not, I shall do nothing of the kind. I will certainly try my best to prevent the cobra from biting the man. There my duty ends. I am absolutely certain of one thing; the Lord Buddha and His holy Arhats would under similar circumstances have behaved in the same manner' My friend was non-plussed. To relieve his confusion I further added: 'That person though born as a man in this life may in the scale of spiritual evolution be very much below that snake, who born as a man in the very next life may in all possibility become an Arhat, whereas that man may die and be reborn in hell.' Such is the diverse complexity of Karma. Am I the Lord of Karma, and have I mastered the manifold mysteries and abstruse workings of that law, that I shall take upon myself the tremendous responsibility of interfering with its operation, especially when I can never be sure? No, certainly not. I had rather doubt the infallibility of our modern critics than take such a great risk. There is that margin of hope still left to us.

Let us consider the psychological aspect of the question. It is inconceivable that a victim, animal or man, will not harbour a feeling of ill-will (*dosa*) as the dying-thought towards the murderer. Even the suicide in his last moment of agony will have a feeling of anger towards himself for doing such a dastardly act. So any one dying a violent death by reason of his last evil Karma will be born in an acuter form of torture than the incurable disease from which he escapes. Thus in his folly the charitably disposed person will be causing a greater calamity by his mistaken zeal.

The final conclusion to which we will be driven is this. Close down all our homes for incurables, and asylums for the aged and the insane and let all 'benevolent' Buddhists in the name of *Mettā*, *Karunā*, and *Muditā* arm themselves with deadly weapons and make a holocaust of snakes, tigers, lions, vermin, incurables and all those who are suffering any agony. And those Buddhists who have developed *iddhi*-power might with great advantage extend the operation to the regions of woe like the *Nirayas*, for it is more down there than elsewhere, that such '*Metta*' can render its best service.

No, sir, let us rather conclude that there is a huge flaw in the reasoning of modern critics and exclaim; "There are more things in heaven and earth than are dreamt of in your philosophy!"

FUTURE OF THE MAHA-BODHI SOCIETY

By Rai Bahadur Pandit Sheo Narain, Advocate

1. The Mahabodhi Society manages several institutions in India and Ceylon, which were entrusted to a body of trustees appointed by the late lamented Rev. Sri Devamitta Dharmapala under

a formal trust deed. This society has in its management under the said Trust Deed, one Vihara at Calcutta, one Vihara, a school, and a library at Sarnath. Brahmachari Devapriya Walisinha is the

life secretary of the society. Before the ordination of Rev: Dharmapala, the trustees, who all reside at Colombo, began to take the work in their hands both in Colombo and India under his guidance. But after his ordination he withdrew his counsel and guidance with the result that the entire work of management of Buddhist institutions fell on the shoulders of Mr. Devapriya. This little man possesses wonderful capacity for work, he performs all the onerous work single-handed in spite of his indifferent health and a bad eye.

2. It is to be noted that as long as Mrs. Foster was alive, there was no anxiety about the finances of the Society. She always extended her helping hand. Her death has now deprived the Society of monetary help in future. Mrs. Senda, a Swedish Buddhist lady residing at Benares, also used to help the Society in various ways, but unluckily some difference arose between her and Rev: Dharmapala and the most cordial relations between them were sundered. It is further to be observed that the universal depression all over the world has affected the revenues of the Society materially. Consequently many a project at Sarnath had to be abandoned for lack of funds. The expenses of educating and supporting eleven Samaneras, (four of whom were permanently sent to Buddhagaya by Rev: Dharmapala in his life time) and the expenses of the staff and establishment at Sarnath are being met with difficulty; the stress is being keenly felt to make both ends meet.

3. The society possesses in proprietary interest only one house at Calcutta which fetches a modest sum as rent. All expenses are met from the Society's property in Ceylon. Usually a fixed sum is regularly remitted monthly by the

trustees for expenses in India. (There are certain other investments in India, which we understand do not bring as much income now as they did before-Eds.)

4. It may be mentioned that no subscriptions are now received from Burma. No outside Buddhist country gives a penny as a contribution. Of course Indians care little or nothing to help the revival of Buddhism in India although there is a great deal of lip homage and ostentatious pride in Buddha as the brightest jewel that India has produced; yet the strings of the purse are very scrupulously tied up. The result is that all expenditure in India is borne by the Ceylon section of the Society.

5. Unlike other religious propagandists, the Society has no preachers paid or unpaid; *Samaneras* are not yet in a position to go out as preachers, majority of them is taught Pali, Hindi, Bengali and a couple of them Urdu. They are at present not strong enough in the knowledge of Indian vernaculars to address audiences. All that the society does, in the circumstances, is to issue a journal from Calcutta for the propagation of Buddhism or to sell small tracts in Hindi and Urdu at a book stall at the gate of the Mulagandhakuti Vihara, in addition to selling some books on Buddhism as agents of publishers.

6 Reverend Dharmapala possessed a unique personality. He commanded universal esteem and respect, and whenever he appealed for pecuniary help he could secure some donations. With his demise, which was indeed a calamity to the Buddhist cause, that source of income has also vanished.

7. Thus, the Society is poorer in finances, has no preachers, has no helpers in propaganda work, has no assistant for Mr. Devapriya. This is a gloomy aspect

of affairs. Buddhists in India, the number being unfortunately negligible, entertains a pious wish that some day Harijans, (the name given by Gandhiji to untouchables) will join the fold of Buddhism when disgusted with small mercies shown to them by the orthodox Hindu population in India. Christians and Moham-madens look forward to them as prospective converts. Who knows what turn matters may take?

8. In these unfavourable circumstances, occasioned by causes beyond control, what is required is the following:—

(1) Sinhalese should awake to the precarious condition of the Society as described above, and rise to the occasion. Dharmapala Memorial Fund should be started to supplement the income derivable from the Society's properties. To Sinhalese is due what is done at Sarnath and Calcutta and all hopes are centered round their endeavours.

(2) Burmese should be induced to merge their temples and Dharmasalas in India with the Mahabodhi Society's institutions, extend help, monetary and personal, by adding to the establishment some educated Burmese Bhikkhus and instead of petty jealousies or rivalry they should co-operate as one united body. Burmese are well known for generosity and liberality in the matter of donations for religion. They have to be assured that success depends on the various sections belonging to the Buddhist school of thought now sinking their difference in the noble cause of Buddhism. It was painful to me to see that one or two of the Bhikkhus at Sarnath had to leave the precincts of Sarnath as belonging to a different sect at the ordination of Rev: Dharmapala. I know personally that he had a Scheme in view to unite all sects of Bhikkhus, but his death prevented the

accomplishment of his intense desire on this score. His wish must now be carried out by his successors. We must realise how Christians and Moham-madens; Hindus and Jains of different sects unite, co-work and co-operate in the common cause of the spread of their respective religions.

(3) We should write articles and issue small tracts requesting Hindus to place the images of Buddha in their temples alongside their *avatars* Rama and Krishna if they sincerely believe Buddha to be the ninth *avatar* of Vishnu.

(4) We should engage paid preachers out of the Hindu population who may go round in India just like Christian and Moham-maden paid preachers. I am inclined to think that some Hindus who have a genuine admiration for Buddha, (and there are some who have it) will be forth-coming, if remuneration is offered. They may not be required after *Samneras* undergoing education are fit to act as preachers.

(5) We must find funds, however difficult it may be, to build a set of rooms for pilgrims at Sarnath. We have at present only two buildings there, one a small cottage built by His Excellency the Viceroy's cook Mr Barua, this is meant for his personal use when he retires and settles down in it. It is sometimes utilised for the stay of respectable pilgrims. The other building consists of two rooms which are built by the present writer. I go there in winter and stay in them for some months. Being full of furniture and tents etc., the rooms can scarcely be lent to pilgrims. I have seen with my own eyes pilgrims suffer great discomforts for lack of accommodation. A shed or a set of rooms for pilgrims is urgently required.

(6) The present writer is not aware what is the amount of the expenses of

Our Lord Buddha, puzzled like other great thinkers, questioned Himself how it could be

“That Brahm

Would make a world and keep it
miserable

Since, if all-powerful, he leaves it so,
He is not good, and if not powerful,
He is not God."

Thus from birth to birth, through untold suffering and utmost renunciation, He searched for this same Truth, which could save mankind from sorrow, and lead them to the Way of Peace; until at last under the Bodhi Tree at Gaya, He found Enlightenment. He saw the vanity of all that men hold dear, and how these brought sorrow on the world.

From his great height of perfect knowledge and spiritual insight he saw the world as it really is with its enchanting mirage and promise of illusory happiness. He saw man's endless struggle for this same happiness, something most desirable, yet always just beyond his reach. So he taught him the Four Noble Truths. He showed him that the only road to enduring peace and happiness is by way of renunciation and the Noble Eightfold Path—a path which all could tread, irrespective of birth or sex.

Yet these Truths are only for "those who have ears to hear." Men in general are not prepared to accept that all pleasure, human and divine, is illusion ; that true happiness is to be found elsewhere. They love life as it is, with the fleeting joys of wealth and love and beauty. They do not like to be told that they are merely chasing shadows.

The All-loving and Compassionate Buddha, in order to prepare these weaker beings to appreciate His Sublime Dhamma, first taught the simpler virtues as we learn them today in the Pañca and

Atthanga Sīlas. Of these, the Pañca Sila or the Five Precepts is meant for our guidance in our daily life ; while the Atthanga Sīla or Eight Precepts is to be observed periodically—a sort of noviciate in preparation for full renunciation on the path to final deliverance. As we all know, these latter vows are taken on Poya days, more especially during the full moon. On Wesak morning so many observe them, that Ceylon seems draped in white, enthusiasm becomes so widespread in the country on that great day. The simplicity of these Buddhists, their readiness to share with others whatever they may have brought as offerings or for their private use, their indifference to discomfort, and the general feeling of *maitriya* that seems to shed a wonderful light on all around, make interesting study.

Nevertheless, if one would look a little deeper, it would sadden his heart to see how ignorant these good-natured people are with regard to the Buddha Dhamma in its essence. So much good material wasted because none notices their crying need, the great necessity for teaching them the simpler virtues as the Buddha taught them. It is the pitiful truth that some of these good men and women scarcely know even the meaning of the Pañca Sīla. To them it is little more than a formula to be repeated daily or weekly according to the depth of each one's saddha. How then could they understand Anicca? Yet, the majority of them are quite intelligent and will understand the rudiments of the Dhamma, if it be taught them in language that is intelligible and made applicable to their daily life. But as a rule, what they do hear when they go to hear an exposition of the Dhamma, is a mixture of Pali stanzas and Sanskritic Sinhalese. This

is so far beyond the range of their intellect that they return home as ignorant as when they left it earlier in the day; except perhaps for the faint recollection of a story that they heard at the tag-end of the sermon. I say "faint recollection" advisedly, for, they are rendered so tired and sleepy by listening to high-brow language, that by the time something actually intelligible is mentioned, they hear it as in a dream. This is generally the case in the villages and the provincial towns where the Bhikkhus do not try to gauge the intellectual capacity of their audiences, I shall quote as an illustration a personal experience which occurred not so very long ago.

It was Wesak night, and at a small vihara in one of our towns, there were assembled some forty to fifty people to hear a Bhikkhu preach—a Bhikkhu known in that district to be well versed in the Dhamma. The majority of those who were there had taken the Atthanga Sīla, but on studying their faces for a moment and hearing stray bits of their conversation, one could easily guess that they did not quite understand the meaning of the vows which they had taken that day. The sermon was to last till dawn, and some of them had brought their mats and pillows to help them through the weary night! But, in spite of their preparations the Bhikkhu might as well have preached in Greek! For well over an hour he chanted Pali stanzas

while the audience yawned and nodded. I cannot say how many remained to hear that sermon to the end, for I was not there myself.

It is no wonder then that the mass of the people continue to remain ignorant, and are so blinded by lust and hatred, that day by day our beautiful Lanka, a home befitting devas, is getting steeped in blood, our lovely towns—the pride of a nation—are reeking of filth and squalor, while the people themselves naturally so kind and so generous that they would part with the last grain to help a brother, are ready with abuse and the knife on the slightest provocation.

Yet this need not be if the Bhikkhus would understand the people and try to give them a real knowledge of the Dhamma—the knowledge that purification of one's thoughts is the most essential thing in life. Preaching in Sinhalese that is unintelligible to the ordinary man is a mere waste of time and breath. Sermons, of the type one hears in Colombo is what the entire country needs. They cannot fail to raise the moral standard of those who hear them. The desired result will eventually follow.

Will not our other Bhikkhus too come down from the heights and speak to us in our homespun? Can they not in this medium teach us something of the wonderful ethical doctrine that the Buddha left us as a heritage?

A HISTORICAL SURVEY OF KOTAHENA RIOTS

By J. A. Will Perera

(Continued from Last Issue.)

Major Tranchell on his return from circuit asked the Supdt. of Police, Western Province to "ascertain personally what grounds the Roman Catholic priests have for apprehending the Bud-

dhist's will interfere with the intended processions."

A. S. P. Holland visited St. Lucia's that evening and after enquiry reported to his chief that "the Rev. Fathers have

no definite information of any intention on the part of the Buddhists to disturb the Catholic processions," and that Father Massilamany's letter "was written upon rumour". Mr. Holland reported having seen a perahera that evening at 6:30 p.m. without a license.

The Anglican Bishop, Dr. R. S. Copleston also wanted to be in the picture. This prompted him to write a private letter to the Inspector General on the 22nd March in order to secure "special attention for the interests of the congregation of St. James's Church, Kotahena, who are sadly annoyed and interrupted by the "noises connected with the Buddhist temple in Kotahena, and, as I understand are likely, unless strong restrictions are placed on the tom-toms, etc, to be still more seriously annoyed tomorrow (Good Friday) and on Easter Day." Dr. Copleston owing to these reasons asked for Police protection for his flock up to noon on Easter Day. The Inspector General in reply informed the Anglican Bishop that there would be no annoyance as no procession will be held. On the other hand a Roman Catholic procession would go round the cathedral between 4 and 7 p.m. He also apprised Dr. Copleston of the fact that the Buddhists had abandoned their perahera on Good Friday which was also Full Moon Day, "a great day with them". In consideration of this gracious act, Major Tranchell said he gave the Buddhists permission to conduct a procession between 1:30 and 4 p.m. on Easter Sunday, to which arrangement he had obtained the consent of the Roman Catholic Bishop. In conclusion the I G. Police stated that the Force would take all precautions to prevent collisions.

It is not known whether the Anglican and Roman Catholic authorities acted in

unison, as both parties disliked Migettuwatte Thera. It may be that they acted independently without each knowing that the other had also represented against the Buddhists. Dr. Copleston, as is known, openly wrote disparagingly of Migettuwatte, his funeral, and of Dipaduttama Temple, in his work on Buddhism. Nevertheless, it was a curious coincidence that the Anglican Bishop sided his Roman brother at this "great crisis".

FATHER FERNANDO REPRESENTS.

Yet another Catholic padre wrote to the Police. This was the Rev. Father D. G. Fernando, Missionary Apostolic of St. Lucia's. His letter was addressed to Mr. Holland, Asst. Supdt. of Police on the 22nd March from the Cathedral. He notified that the Catholic procession would start at about 4 p.m. and close at about 7 p.m. the route being Wall Street and St. Lucia's street, and took pains to mention that the Buddhist temple would be avoided. He then referred to the Palm Sunday obstruction by the Catholics as if it had not occurred, but that a row would have taken place because the Buddhists carried a figure "in long robe in the attitude of carrying a cross, though there was no cross". He pointed out that the Buddhists had no right to provoke the Catholics thus. If further provocation was offered said Father Fernando no one knew "where and when a row may take place."

Now, it is clear that this clergyman saw offence where none was intended, and he too evidently relied on magnified stories conveyed to him by the more ignorant classes of his flock. No efforts appear to have been made by either Father Massilamany or Father Fernando to verify these rumours which reached their ears. Any falsehood told them was

accepted as gospel truth and conveyed to the Police, who found all these rumours to be utterly false. It was fortunate that the A. S. P. who inspected the Easter perahera was a Roman Catholic and he found that the information given him by his co-religionists was thoroughly unreliable.

POLICE INDISCRETION & INDECISION.

At first the Inspector General directed the Supdt: to prevent parties colliding and was of opinion that the Buddhists should forego any peraheras on those days "if it was customary to hold Catholic processions". He wrote later the same day as follows:—"On second thoughts, I think, we had better not allow any Buddhist processions on Palm Sunday, Good Friday or Easter Day." In the meantime the Buddhists had applied to Capt: Hansard for a license which was granted by him to James Mirando on 16th March for a perahera on Palm Sunday with tom-toms from Third Division, Maradana to Kotahena. It so happened that the Catholic application of 7th March was not granted, but the Buddhist request tendered later was successful.

The Buddhists had previous to Palm Sunday made an application for a perahera permit on the 23rd (Good Friday as well as Full Moon Day); but the I. G. Police explained to them that "out of respect to Catholic feeling" it could not be allowed. They consented to postpone it for Saturday but met with a refusal on the same grounds. The Buddhists then pressed urgently for a license on Easter Sunday, and stressed the fact of their having abandoned two processions, one of which was to have been on Full Moon Day (Good Friday). They emphasised the fact that if permission was withheld, the ceremony would lose its importance owing to the passing of "poya".

Major Tranchell called on Bishop Bonjean on Palm Sunday evening, explained the position, and enquired if His Lordship objected to the perahera, to which the latter replied he had none if the perahera would wend its way after 12 noon, provided no cause for complaint was given to the Roman Catholics. The Bishop "appreciated the deference shown to Catholic feeling" by the Buddhists refraining from having peraheras on Good Friday and Saturday.

On March 20th, (i. e. two days after Palm Sunday) S. P. D. Gunawardena, Arachchi of Pettah applied to conduct a perahera with music between 8 and 11 a. m. from Front Street and Keyzer Street corner along Keyser Street to the old Town Hall, then by St. John's Street, Sea shore Street, Korteboem Street, Mutukristna Street, thence past the Kotahena Police Station to the Buddhist Temple. He promised not to disturb the public. The perahera was to be on the Full Moon Day which unfortunately happened to be Good Friday. The Police at first refused, but on being assured that it was to be a quiet perahera composed of women carrying flowers, without music and avoiding Chthedral route, Major Tranchell allowed it, as he did not consider it a violation of his arrangement with Bishop Bonjean. Permit No. 37 was accordingly issued by Capt: Hansard on the 20th.

Matters turned out to be not a "comedy of errors" but a "tragedy of errors," because the license given by Hansard allowed music with the stipulation that it should cease within 100 yards on either side of all churches, and it also failed to define the nature of the procession. The Catholics lodged an immediate protest. The I. G. asked the Supdt: to enquire and report which the latter did promptly.

He apprehended a serious riot if the procession was allowed on the streets. The I. G. P. wrote demi-officially to Hansard on the 20th that his Head Clerk and Inspector Marshall feared trouble on Good Friday, and asked Mr. Hansard to make further enquiries and to confer with the I. G. on the following day. Capt. Hansard replied confirming the fears expressed by his chief's informants.

Major Tranchell then ordered on 21st March the recall and cancellation of the license. The Supdt. was also to warn the processionists that they were liable to be prosecuted if they persisted in taking out the procession after the cancellation of license. The Buddhists showed reluctance to surrender the license, considerable correspondence and discussion ensued, in which Mr. R. H. Morgan, Deputy Queen's Advocate took part. The license was eventually surrendered on the 22nd by Andris Perera, furniture dealer. Mr. Hansard cancelled it the same evening. Andris Perera, promised to stop arrangements. One Andrew Perera forewarned the Supdt. of Police, Western Province, on the same day (22nd March) that although Gunawardena Arachchi's procession was abandoned, and the "Catholic Messenger" published that the Buddhists and Catholics were not foolish as to fight, yet the Catholics had posted "notices stating that there will be a severe fight on Friday." This man added that Mohottiwatte had announced to the people on the 21st night that the perahera was abandoned.

Meanwhile the Buddhists who did not anticipate cancellation, jubilant at obtaining the license on the face of strenuous Catholic opposition, it was alleged, taunted the latter with anonymous communications. It should be noted that none of these were produced before the Commissioners. The Catholics who were

said to have been taunted were aware of the issue of the license but were unaware of its cancellation at the last moment. So they prepared for the fray fully convinced that a perahera would arrive on Good Friday.

Applications, protests, etc, hovered round the Police like hornets. Maddened by these innumerable epistles, the Police officers did not know how to act prudently. An undated letter received by the Supdt. had enclosed in it a notice which ran thus:—

"A grand procession with offerings will be prepared at Kaduwela on Monday, 26th March at 6 a. m. This procession will reach Dipaduttama Vihare at Kotahena, about 12 o'clock through Urugodawatta, Grandpass Street, and Green Street. It is requested that all the faithful men and women will accompany it and be partakers of merits. Everyone in this quarter must assemble at Urugodawatta. Let it be known that thieves, drunkards, and disorderly persons, if found in this procession, will be given to Government authorities for due punishment."

The letter itself was from one A. Perera who characterised Gunawardena Arachchi's application for the 25th (Easter Sunday) as "foolish", because he had ignored the processions that were due on the 24th, 26th, 27th, 28th, 29th 30th and 31st. The writer wanted a license for the perahera mentioned in the notice, if Migettuwatte's licenses were cancelled. He informed the S. P. that "these people are very much disheartened." On the 21st I. G. ordered S. P. to prohibit any Buddhist procession whatsoever on Good Friday or any on Easter Sunday before 1.30 p. m. He also authorised the issue of a license for Monday the 26th from 10 a. m. to 4 p. m.

To add to the confusion, Andrew Perera wanted a license issued to a Mr de Soya for a perahera from the Bridge of Boats. Mr. U. D. S. Gunasekera of Maradana also asked "on behalf of the Buddhist community" for a permit to conduct a perahera from Borella to Kotahena on Easter Sunday after 12 noon. His letter which was dated the 20th March was favourably entertained; and a permit issued on I. G's orders for a perahera with tom-toms "and other kinds of native plays" from 1.30 p. m. till 4.30 p. m. On Thursday Mr. Gunasekera asked S. P., W. P. for the paid services of a sergeant and 12 European constables to accompany his procession. He received an assurance through the Headquarters Supdt. that the Police would take all necessary precautions without payment.

One Martines Perera petitioned the Deputy Queen's Advocate, Mr. R. H.

Morgan, on the 21st to protect the peace by stopping the perahera organised for Good Friday by Migettuwatte, Mathes of Fort, Andris Perera furniture dealer, and the Arachchi of Pettah. Mr. Morgan asked if permits had been granted by S. P., and the latter replied in the negative.

Good Friday Eve saw the issue of licenses to the Catholic Fathers for the "customary Catholic procession on Good Friday 1883".

The Commissioners were of opinion that if the Police had exercised a little discretion, arrangements satisfactory to both parties could have been made. "The vacillating conduct of the Police", they recorded, "in regard to the issuing of licenses had the effect of irritating both Catholics and Buddhists."

To be continued.

A VIEW OF BUDDHISM

It was in the welter of Oriental philosophies and systems which characterize the religious thought of India and the surrounding nations from the 6th century B. C. onwards that Gautama set to work to find a "way" through the maze of conflicting theories. Himself a twice born Hindu of royal descent and versed in the *Vedanta* teachings and the philosophy of the *Upanishads*, he evolved his "noble eight-fold path" to secure enlightenment, morality and concentration and ultimately to attain Nirvana. This new mystic ladder was complicated enough, but it was simpler than the intellectualism of the *Upanishads* and the philosophical schools, it provided a moral aim and purpose in life by asserting the ethical element in the Vedic notion of *Rite*.

Starting from the general principles of *Upanishads*, the Buddha evolved an ethical system around the "four Noble Truths" in which moral conduct is based on the cultivation of those tendencies and acts which produce and preserve true values of life and destroy life's evils. It has no reference, however, to an ethical conception of deity as in Hebrew and Christian theology, or to a ritual holiness as in the original culture pattern. If it is not strictly true to say that Buddhism is an agnostic moral philosophy, since it does not really deny the existence of the gods, it made no contribution to the spiritualization of the sacrificial system. Existence being an evil

and therefore a thing to escape from at all costs, there is no room in this scheme for a sacrificial culture, or indeed for any ritual order, especially as to become a god means to attain a lower state than that of Nirvana.

Nevertheless even during the lifetime of the Buddha, or at any rate shortly after his death, the repetition of portions of the Dhamma became a kind of ritual, while the distribution of the cremated remains of his body among the faithful opened the way for a cult of relics and Shrines. Out of pilgrimages to these sacred places, probably arose the first symbols of Buddhist veneration—the tree, the wheel, and the stupa to which later was added the image of the Buddha. As shrines became temples, the statues of Buddha and the twenty-four mythical and previous Buddhas, set up originally as aids to meditation were transformed into objects of worship and offerings of flowers, incense and the usual accompaniments of Oriental sacrificial culture made at them.

With the development of the cult the Founder was given a cosmological significance as the latest of several emanations and therefore a personal centre of faith, devotion and worship. As systems and philosophies increased Buddhism began to resemble Hinduism against which it had been the revolt. With the rise in the North of the School

of "Mahayana, the great vehicle", the ritualistic tendencies developed towards a schism, since the Hinayana (lesser vehicle) sect claimed to preserve the original philosophical ideal against the later innovations. The new Buddhism (Mahayana) on the other hand claimed to have evolved a more profound doctrine of salvation in the elaboration of a polytheistic theology with monarchical and devotional tendencies.

The fundamental conception of Buddhism, however, is atonement by good deeds which produce the necessary merit to counteract the evil committed by individual, and if any balance remains, it is made available for others. The stations on the road to good life in the Kutadanta Suttanta are set forth in so many degrees of sacrifice (Yanna) the term being employed as a symbol of self offering (Dialogues of Buddha, English translation I, p. 173 f).

Moreover the Brahmanical sacrifice conflicted with the deeply-rooted aversion to the taking of life, and thus blood offerings were ruled out on this score.

Let Brahmins Brahmins kill
We see no cattle asking to be slain
That they a new and better life may gain
Rather they go unwilling to their death
And in vain struggles yield their latest breath
To veil the post, the victim and the blow
The Brahmins let their choicest rhetoric flow.
(Jataka VI, No. 543).

Again the actual offerings were regarded as ineffectual:

The sacrifices speak to us of things
We see and hear yea, taste of men's desires
And women, Have learnt to say things

That bring rebirth. Lo ! it is canker. Hence
No more delight I take in sacrifice
Nor in oblation.

(Vinaya texts S. B. E. series XIII/1881, 118-39).

Therefore the institution of sacrifice was foreign to the fundamental metaphysical philosophy of Buddhism, the whole of existence being reduced to purely ethical and spiritual concepts which limit the vision of reality to subjective intuition of the Absolute attained by renunciation. But as Dean Inge says "We cannot make our highest intuitions and experiences our own without translating them into symbolical or mythological forms. Myth and cult seem to be untransparent middle term between the spiritual and the temporal. And the symbols that exert the greatest influence on men's lives and minds are those which belong to a venerable tradition. Consequently, it is the ancient myths and rites that most readily lend themselves to interpretations as symbols of a higher reality, though they will always tend to retain their original significance for the unsophisticated. Thus Buddhism was compelled to adopt the erotic imagery of Hinduism which proved to be more human and satisfying to the popular mind than the loftier abstract speculations of Gautama and his earlier followers, till it finally collapsed in the land of its birth and began its pilgrimage eastward to China, Korea and Japan.

Symbols however can seldom be transplanted to an alien culture without undergoing some change and it was the very elasticity of Buddhism that fostered its progress in the Far East and enabled it to adapt its philosophy to the needs of the less mystically minded people. (Origins of Sacrifice -by E. O. James-1933, p. 281-284). Sent by Pandit Sheo Narain

JAVA BUDDHIST ASSOCIATION

Rev. W. Josias Van. Dienst writes:—

I have the honour of acknowledging due receipt of your magazine "The Buddhist", which I have read with much interest. I very much thank you for sending me same, and I earnestly hope that you will continue to do so.

Being an Upasaka ordained by the Right Reverend Maha Upasaka U. Mg. Hla, Thaton, Burma), and Assistant Director of The International Buddhist Mission, all my time is devoted to the work for the sake of Buddhism, and the Propagation of the Dhamma of our Exalted Lord, The Buddha. As I have no income, but being supported by the members of the Java Buddhist Association for my living, I unfortunately cannot become a member of your Association, as I cannot afford to pay any subscription. However, kindly be convinced that I heartily agree with all the objects of your organisation.

As I want to remain in touch with as many branches of Buddhist work as possible, I should appreciate very much if you would write me from time to time about the progress of Buddhism in your island and send me copies of your very interesting magazine. I have the intention of issuing a small monthly for the sake of The Java Buddhist Association within a few months, with articles in Dutch, Malay and Javanese. I hope that the brethren here in Java will support me in this work in the same way as they did during the last one year and a half, and I am sure that we will succeed. Our mission in Bali must be postponed for a couple of months, due to financial circumstances.

Kindly take notice of my new address: Rev. W. Josias van Dienst, Tjilendek 54, Buitenzorg. Hoping to hear from you soon, and thanking you for your appreciating words about the J. B. A. and myself, I remain, Gentlemen, with best wishes for your Association and the progress of your splendid work.

BUDDHISM IN GERMANY

Anagarika Lhassekankrakriya writes:—

You may have heard through the public press that I am now in Europe carrying out the many projects of the Universal Union for the Diffusion of Buddhist Philosophy, of which I am now the President again.

Presently I am in Berlin as a guest of the Das Buddhistische Haus where I am wonderfully attended to by the sisters of the late Dr Paul Dahlke.

Last Tuesday we had an Uposatha celebration in commemoration of the late Dr. Dahlke before a large attendance. It has interested the Press throughout Europe so that Europeans will know about Buddhism and its activities. I spoke in English, my speech being translated into German. My subject was: The Message of the Aryan Buddha to the world. I dealt mostly on the spirit of the Buddha's Teachings.

Now the proposed Great European Conference is fixed to be held in Geneva during the coming Christmas. We are having a horrible fight here with the so-called BUDDHISTS who pretend to be better fit for the great work but DO NOTHING. They do nothing and WON'T LET THOSE FIT FOR THE WORK TO CARRY ON THEIR AIMS. This is in itself a justification of the need for such a Conference as proposed.

Well, of my stay in Germany I can only tell you that I am charmed by the tranquillity of the Buddhist House.

I am glad that the Dahlke successors have taken over Dr. Paul Dahlke's Buddhist House, which is a really beautiful estate situated in the outskirts of Berlin, in Frohnau. My aim is to create there a Buddhist seat of learning, for the land is specially fitted for such a thing, and furthermore the place is already so well known and also there are three nice buildings sufficient to lodge many Bhikkhus. The Lecture Hall itself is very well put up, and there are many other features which attract visitors. Thus we might continue the work of the late Dr Paul Dahlke.

I learn from friends in Burma that you have inserted my article A FALSE ALARM ON THE

BUDDHIST FRONT. It has caused a wonderful impression among high Buddhist circles. So much the better. Now I must thank you so much for that favour. But I have not received any copy of this Magazine for sometime, not even the one where the said article appears. It might have gone astray. Could you send me one more for my reading table where I have always so many friends who are anxious to learn about the Buddhist development around the world.

My fixed address for sometime will be Geneva. I shall remain there for a month or two, and then go to Chicago for the Religious Convention in the coming autumn as a Buddhist Delegate with special invitation. Be sure that I'm doing my best, taking advantage of my being a man of science, to introduce Buddhism into scientific circles and also to speak on Buddhism in a purely up-to-date scientific language.

If you care to have any representation in the Chicago Religious Convention, I shall be so glad to carry it out. I have representations now from more than a dozen eastern Buddhist societies and quite a lot from the West.

Now the Geneva Grand Buddhist Conference. Have you announced our project? This is not necessary out in the East, I believe, yet it wouldn't be without utility since it could interest the Eastern Buddhists to send in some IMPORTANT STUDIES, or at least suggestions, artistic contributions and so on.

I shall be in Burma at the beginning of the coming year, for there also we are preparing a grand event for the Buddhist world. As you realize or infer, we are trying to awake the Buddhists of the world to the realization of their social importance as a factor for the betterment of the people in the coming era which is now dawning.

I must tell you furthermore that a Buddhist Monastery is now nearly completely established in Switzerland. I shall gladly forward you more news concerning the matter shortly, that is, as soon as I return to Geneva and give the finishing touches to the project, for which the funds are rapidly falling in.

THE FIRST GRAND EUROPEAN AND AMERICAN BUDHIC CONFERENCE

You are by now, no doubt, informed through the press about the forthcoming holding of the Grand BUDHIC CONGRES, which is announced for the last days of this year 1933 and the first ones of the next, to meet in Geneva, Switzerland.

To this effect the Government Educational Board of Geneva kindly put at our disposal the Main Hall of the University. We feel sure also that our aims

deserve your fullest sympathy and support, and that you are animated with the best intentions to encourage the highest zeal towards the utmost success are now being taken fully in hand under auspices of the Universal Union for the Diffusion of Buddhist Philosophy, an Organizing Committee of earnest persons having been formed, and we dare believe that all the expectation of our aims will be surpassed. Collaboration by earnest Buddhist expositors is al-

ready being assured and most of the European and American Universities and Philosophical and Cultural Institutions expect to send representatives or Delegations. The Official Representatives of the foreign Governments will also be invited. Great artists and well-known writers are now applying for the exhibition that will take place at the same time as the Congress. A good deal of interest is being awakened among the thinkers, literary men and scientific investigators towards an active participation in our Congress.

Since the launching of the proposition to the Buddhist world to organize and hold this Congress last October, we have received a good number of adhesions. This is truly a success and a distinction mark to our merits as organizers, BUT, we wonder. Is the huge number of 600 Millions or so of avowed or recognized Buddhists throughout the world reduced to that infinitesimal amount, when it comes to support a world event of so much transcendence for the Dhamma? Then again, of these only a few have responded to the contribution item. Is this an evidence that the Buddhists are all so DEPRESSED in mind and body as being unable to adhere to such important Movement and Contribute with so exiguous means and efforts as the ones required to carry out fully our Programme?

This Congress is summoned and organized by a group of learned Buddhists, but the whole load cannot be laid altogether upon them. That is the reason why we have extended invitations so repeatedly both to the most conspicuous Buddhists and to the Literary world and Academic Circles, in order to assure the greatest cooperation and a real success in our aims of diffusing the Dhamma.

All the Buddhists and lovers of higher culture alike are morally obliged to consider this Congress theirs and an irremissible duty to partake in its activities. Each must bear in conscience that the task of securing the complete success of this Congress is more than a matter of estimating, for Buddhism of to-day and for every Buddhist personally, but one of demonstrating its validity, its usefulness and its Paramount importance in solving the modern problems of the world.

Persons interested are being referred to our General Programme. Double postage in International Coupe-Response will bring You one.

Please send all the correspondence to: Ven. Anagarika Lhassekankrakrya. 2 Rue Charles Bonnet --Geneva, Switzerland.

GLEANINGS

A Noble King of Kashmir-Vamya ditya

Vamya-ditya son of King Ranaditya King of Kashmir who died in the 5th century A. D. went out at the age of eleven with his uncle Mangul-ditya to visit different places in India. After visiting various places of pilgrimage he stayed with an old recluse in a cave on the Siwalik Mountains and practised penance for 12 years. At the bidding of his guru in Kashmir he returned and stayed in a temple on Takht Saleman also called Shankara Charya. On the retirement of his father, he was called to wear the crown. He at first declined to do so, but on the insistence of the subjects he agreed to assume kingship but on condition that his subjects will not tell a lie, will not break a promise, cause no gratuitous injury, abstain from acquiring unlawful gains and never kill a living creature. The subjects agreeing he left the hill and settled at Gagribul where he built two vaults near his abode, one for the subjects of one part of his territories called Maraj and another for Kamraj. He abolished revenue collecting establishment and issued an edict to the subjects to put in at the end of an year one tenth value of the produce themselves. Thus all official oppression ceased. The key of one of the vaults was entrusted to his brother Vikramaditya, who was his commander-in-chief, while the key of the other vault he kept with himself. At the close of each month he used to open the treasury and disburse pays to the troops and other employees.

Whatever money from miscellaneous sources was collected in the day was distributed among the poor in the evening, leaving nothing for the morrow.

For his own subsistence he cultivated a piece of land. Like his subjects, he too contributed his 1/10th of the value of the produce as his share of revenue into the state treasury.

All his life he wore a quilt like a mendicant and never tasted flesh meat. He built the temple of Vamya Swami at Trigam on the confluence of Sindh with Vitasta (Jhelum).

He ascended the throne in 474 A. D. and died in 521 A. D. after a peaceful reign of 47 years. He was the noblest and purest king that Kashmir had seen (Bengal Asiatic Society Journal, Vol. IX, No. 6, Paper—by P. Anand Kowl.)

This king is not mentioned in the Raj Tarangni; there is a gap in this history, six earlier kings are also not mentioned. This gap is filled by reference to Tarikh-i-Husn which is based on a Sanskrit work Ratana Kar which Kullana, the author of Rajtarangni, had not found when he wrote his history. The noble character of the king we have described above must be due to some early training. We read in the account of this king's father Ranaditya that one of his queens Amrit Prabha not only built a temple called after her name but also placed an image of Buddha in an older temple of Buddha built by a

queen of king Megh Vahana, Pundit Anand Kow in the Journal we are quoting from does not mention whether this noble queen Anrit Prabha was the mother of King Vamaditya. We will not be far from right if we guess that this noble queen who had love for Buddha was the mother of the king we have described because his imposition of a condition on his subjects not to kill any living creature and by his abstention from the use of flesh meat are clearly indicative of Buddhist influence on the minds of the queen and the king we are describing.—Pundit Shoo Narain.

Wagner

This is going to be a "Wagner year" in Germany. It is fifty years ago this year, since Wagner died, and the event is being commemorated all over Germany and, on a lesser scale, wherever genius is appreciated all over the world. To us Buddhists it is interesting to know that at one time in his stormy life, full of vicissitudes of one kind and another, Wagner's troubles drove him to the consideration of Buddhist ideas and in a certain measure, to their absorption. In 1856, when he was forty-three, he produced a dramatic sketch called "The Conqueror," the principal figures in which were the Buddha, Ananda, a Candala (low caste) maiden and her mother. Ananda is exhibited as receiving a drink of water at a village well from the maiden who, on the spot, falls violently in love with him, while he himself is not unmoved. But in converse with him, the Buddha enables Ananda to rid himself of that which threatens to rob him of his freedom. In the ardour of her passion, however, the maid begs of the Buddha that in pity he will grant her the boon of union with Ananda. The Buddha asks her if she is willing to fulfil the conditions of such union. There follows a dialogue between them of double meaning, skilfully written, during which the maiden imagines that the union being discussed is that of passion, and is horrified, when, as the talk proceeds, it dawns on her that all the time the Buddha has been speaking of her being united to Ananda in a common devotion to a higher ideal than that of ordinary, worldly marriage, and is asking her also to assume Ananda's vow of chastity. But eventually she comes round to the Buddha's point of view, and is admitted to the Buddhist Order of nuns, where Ananda greets her as a sister.

Some three years after publishing this sketch, Wagner wrote to his friend, Mathilde Wesendonck: "You know how much, in spite of myself, I have become a Buddhist." It is true that he only became a Buddhist up to a certain point, finding some things in it with which he was unable fully to agree. Yet it left a deep impression upon all his thinking for the remainder of his life, and he certainly laid firm hold of the main point in Buddhism, as is witnessed by the remarkable change of front of his Brunnhilde in the *Gotterdammerung*. At one time, exulting in jubilant lust of living, she chants: "Blessed in passion and pleasure, Only let there be love!" But later she learns that Love (Kama) also is Dukkha. And in the end the Valkyrie of the North echoes the wisdom of the East in these strains, which we thus translate as well as we can:—

Now no more do I go
Unto the feast of Valhalla.
Wit ye whither I go?
From the home of Desire go I forth;
Delusion's home flee I for ever.

The open door
Of perpetual Becoming,
I shut to behind me.

To the desireless, delusion-less
Sacredst land of my choice,
The goal of all our world-wandering,
Delivered at last from re-birth,
Now passes she who knows!

All-eternal
Blessed end,

Wit ye how I have won it?
The depth of the sorrow
Of suffering love
Has opened mine eyes:
I have seen the world's end!

—The British Buddhist.

VIHARA FOR MANTIVU LEPER ASYLUM

The Editors, "The Buddhist"

Sirs, —I have the honour to forward herewith a further list of contributions received for the construction of a Shrine Room at the Mantivu Leper Asylum, for favour of publication.

The building is estimated to cost Rs. 2,000, and I am endeavouring to collect the balance during the course of next month. I shall, therefore, be much obliged if those who have not yet contributed to the Fund will kindly do so at their earliest convenience.—Yours etc.

V. S. NANAYAKKARA,

Hony. Treasurer,

Y. M. B. A., Colombo.

Colombo, June 30, 1933.

LIST OF CONTRIBUTIONS.

Previously acknowledged Rs. 807.50; Dr. D. B. Perera Rs. 10; the Veluvanarama Baudhdha Upasika Samitiya Rs. 5; Mr. H. D. John Pieris Rs. 5; Kandy Y. M. B. A. Rs. 6; Sri Saddarmamurta Agga Dhammadana Society, Hendala Rs. 25; Mr. D. B. Seneviratne Re. 1; Mr. M. Malalgoda Re. 1; Mrs. E. L. Wijeyagunawardena Rs. 2; Mrs. E. O. de Fonseka Rs. 2; Mrs. A. M. de Silva Rs. 20; Mr. E. A. L. Wijewardena Rs. 25; the Anagarika Dhammapala Trustees Rs. 100; Mrs. H. D. S. Gunawardena Rs. 2; Mrs. W. D. Fernando Rs. 5; Mr. W. D. Hewavitane Rs. 5; Mr. A. B. Gomes Rs. 25; Mr. C. L. R. Jayamanne Rs. 25; Mr. D. C. S. Nanayakkara Rs. 5; Mr. V. R. Ranatunga Rs. 5; Collected by Mr. V. S. Nanayakkara from the Town Hall Staff Rs. 66; Poson Day collections by Mr. J. T. Perera Rs. 3.28; By Mr. T. C. de Silva Rs. 3.77; By Miss. F. Nanayakkara Rs. 16.17; By Mr. W. M. Karunaratne Re. 1.80; By Mr. A. Jayasinghe Rs. 2.47; By Mr. K. M. Gunatilake Rs. 2.54; By Mrs. V. S. Nanayakkara Rs. 7.00; By Miss W. Nanayakkara Rs. 15.28; By Mr. S. H. Mahadiulwewa Rs. 4.18; By Mr. V. S. Nanayakkara Rs. 10.94; By Mrs S. P. Liyanage Rs. 3.55.—Total Rs. 1,218.51,

The Buddhist

NICHOLAS ROERICH
A Portrait by his son S. Roerich



THE BUDDHIST

"Sila Paññanato Jayam"

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NOTES AND COMMENTS

Roerich It is with very great
The Peace Maker pleasure that we dedicate this issue of *The Buddhist* to the Washington Convention of the Roerich Banner of Peace to be held on November 17. Buddhism is essentially a religion of love and peace. And Professor Roerich's noble attempt to promote peace should appeal to all Buddhists. By his unusual ability to interpret correctly the sayings and symbols of various religious teachers and races Roerich has captured the religious and racial consciousness of a vast number of people. Legends of Tibet or Zechoslovakia, stories of Altai or Alps found in him a true artist to show their real significance. We do not say this on the strength of tributes paid to Roerich by eminent writers, but we do so on our own knowledge of the art and philosophy of the great explorer. Roerich is not a painter, as Ruskin puts it, of "that particular order of humanity which we call gentlemen and ladies". Nor does he paint pedigree dogs and horses. He paints mountains and oceans with heroes and saints who have sacrificed their lives to make our world happier. Helpfulness, co-operation, nobility of character and unceasing striving for the higher ideal are more strikingly shown in his paintings than the individual.

Beauty of nature he takes into his service as does the poet the imagination. But with what object? Stars, mountains, forests, rivers and oceans—all these Roerich will employ to suggest the evolution of the universe and its infinite procession of activities. Again the final goal of his art is Peace—lasting Peace founded on the rockbed of international understanding and mutual appreciation of each other's point of view. Roerich's conception of the idea of a Peace Banner for the protection of treasures of art and science is indeed a great one. If such a device was evolved before the Great War very precious treasures would have escaped the cruel hands of the vandals. Roerich is a seer. He takes lessons from the past and works for the future. The success of the Banner of Peace is a guarantee for the safety of national treasures. While we, therefore, watch with interest the progress of Banner of Peace, we wish all success to the deliberations of the forthcoming Convention

* * *

Y M. B. A. Half-Yearly Half-yearly General Meeting neral Meeting of the Y. M. B. A. will be held on Saturday the 9th. inst at 4. p m.

THE WASHINGTON CONVENTION OF THE ROERICH BANNER OF PEACE

CEYLON GREET'S BANNER OF PEACE

Professor Roerich's great contribution to the promotion of world-peace through art and culture is inestimable. His wonderful paintings have carried the message of good will and hope to the remote regions of the world. As founder of the Banner of Peace to protect national treasures of art and science, Prof. Roerich is rendering lasting services to the cause of

human progress. On behalf the Young Men's Buddhist Association, Colombo, in particular and the Buddhist public of Ceylon in general, I sincerely wish all success to the forthcoming Washington Convention.

D. B. Jayatilaka,

President, Y. M. B. A. Colombo.

BANNER OF PEACE

By Nicholas Roerich

At the end of Kali-Yuga, weary and seemingly unconquerable difficulties obscure humanity. A multitude of problems apparently insoluble, burden life and divide nations, states, communities families.....People try desperately to face them with materialistic inventiveness, but even the most formidable colossi of mechanical civilization are shaken. Every day brings news of commotions, confusions, misunderstandings and misrepresentations. Life is filled with a multitude of petty lies. Everything uplifting and calling becomes, in the eyes of ignoramuses, something shameful and demeaning. Thus do the Vishnu Puranas describe the end of Kali-Yuga. But the same Puranas announce also the blessed Satya-Yuga. What great conception, what bliss primarily lies at the base of this purification and formation of life?

Certainly it is that bliss, in which are united the all-embracing, the all-beautiful, the all-inspiring and all-uplifting. Verily, it will be that great conception which humanity envisages under the name of Culture. To this great conception let us undeferrably direct all our thoughts and creativeness. In this realization let us

reveal for the sake of a glorious future the ancient wisdom. For the glory of this treasure let us realize our mutual great responsibility and let us not impede each other from solemnly carrying this tabernacle of Light. Let us consider our routine work not as hideous shackles, but as pranayama which awakens and coordinates our highest energies. Let us lose neither a day nor a night in sowing the blessed seeds of refinement and en-rooting Culture among the broad masses

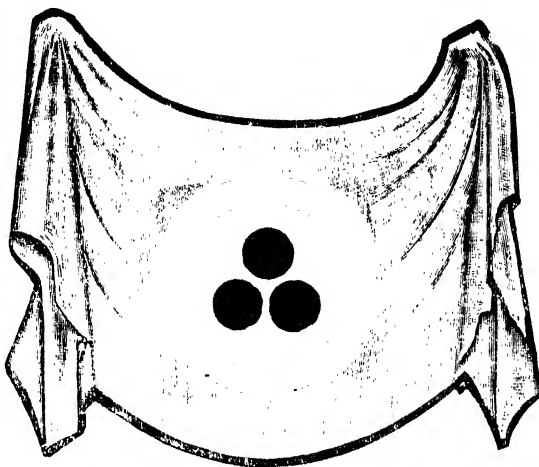
To this great Service was our Peace Pact with the Banner of Peace proposed, for the protection of all cultural treasures of humanity. Our great Rabindranath Tagore, he who is one of the most enlightened protectors of Culture, writes to us as follows about the Peace Pact: "I have keenly followed your most remarkable achievements in the realm of Arts and also your great humanitarian work for the welfare of the nations of which your Peace Pact idea with a special Banner for protection of cultural treasures is a singularly effective symbol. I am very glad indeed that this Pact has been accepted at the Museums' Committee of the League of Nations and I feel sure

that it will have far-reaching effects on the cultural harmony of nations."

I am not astonished that we receive so many enthusiastic responses to our Peace Banner. Our past is filled with deplorable, sad and irreparable destructions. We see that not only in the times of war but also during other errors, creations of human genius are destroyed. At the same time the elected of humanity understand that no evolution is possible without the accumulation of Culture. We understand how indescribably difficult are the ways of Culture. Hence the more carefully must we guard the paths which lead to it. It is our duty to create for the young generation traditions of Culture. There, where is Culture, is Peace. There is achievement where is the right solution for the difficult social problems. Culture is the accumulation of highest Bliss, highest Beauty, highest Knowledge. And humanity can not yet pride itself that it has done enough for the flowering of Culture. For after ignorance we reach civilization, then gradually we acquire education, then comes intelligence, then follows refinement and the synthesis opens the gates to high Culture. We must admit that our precious and unique treasures of Art and Science are not even properly catalogued. And should our Banner of Peace be that impetus which will urge such an achievement in behalf of the universal treasures, this alone would be the fulfilment of a colossal task.

How much of the useful and beautiful could be easily attained.

To educate does not mean to give only a number of mechanical data. Education, the upbuilding of a world consciousness, is reached by synthesis but not by the synthesis of calamities, but through the synthesis of joy, of perfection and creation. If we shall cut off every influx of such joyful enlightenment of life, then what poor educators we shall be! What education can give the teacher, who spreads around himself sorrow and despair. But not far from despair is also pseudo-joy and therefore every forced smile is correctly called "a smile of a skull." Before inspiring others, we to convince ourselves of the vital need and underferrability of the programme of Culture, as a healing principle, as a life-giver.



Banner of Peace

Humanity is accustomed to the sign of the Red Cross. This humanitarian symbol penetrated not only in times of war, but purified life with one more beautiful conception. Just the same humanitarian conception so needed from the small to the great, will be derived from a Sign of Culture. similar to the sign of the Red Cross. One should not imagine, that one may think of Culture only at leisure, digesting the food of a tasty dinner. No, just during starvation and cold, as the sign of the Red Cross shines to the heavily wounded, just in the same way the Sign of Culture will inspiringly shine to the spiritually and bodily starving.

Verily now it is not the time to disseminate, to obstruct and to attend to pettiness. When a Red Cross car drives along the street, then the traffic is stopped for it. In the same way one should also for greatly needed Sign of Culture give up at least some of the daily bad habits, of the vulgarity and of many other dusty conventionalities of ignorance, from which sooner or later one has to cleanse oneself

We are tired of destructions and negation. Positive creativeness is the fundamental quality of the human spirit. In our life everything that uplifts and ennobles our spirit must hold the dominant place. The milestones of the glorious path must from childhood impel our spirit to the beautiful future. Be assured it is not a truism to speak about the undeferrable and urgent strivings of Culture. If some ignoramus find this idea superfluous and needless, we shall say to him: "Poor ignoramus, thou art outside of evolution. But remember we are legion and in no way shall we abandon our idea of a Peace Banner. If thou wilt be an obstructionist, we shall transform the obstacles made by thee into possibilities."

Thus let us realise how many highly useful projects can be easily introduced into life. I come back to my long cherished idea of a World Day of Culture, when simultaneously under one Banner through the World one day may be dedicated to the cognizance and appreciation of the treasures of Culture in one's own country and the entire world. Cenotaphs recall the past, but everything connected with Culture, with innumerable glorious martyrdoms and magnificent attainment impels our minds towards the future. Only think how easily, if acting in primary unity, humanity could establish

traditions which would lead the young generations

Verily I would like to hail our Convention as the beginning of a true League of Culture and I would wish that all members and friends of this Convention should joyously welcome this all-enfolding, all-unifying, all-ennobling idea. In such a movement we could show an example to all those who in ignorance divide, disperse and destroy.

No doubt the inner meaning of the Convention will be very significant and will open new gates for all future glorious constructions in the domain of Culture. The Convention will not resemble a fleeting moth which burns its wings at the first candle. It will form a radiant legion whose fiery wings will grow in consonance with the achievement of great Beauty and glorious Necessity.

In the Museo Civico of Padua there is a panel of Guariento, "Angels of Peace." In a solemn circle the angels hold their council. Each angel carries a sphere as an all-embracing sign and the palm of peace which in the hand of the angel is austere as an unconquerable sword. This panel stands before me while thinking of our Convention. These angels are benevolent but indomitable. As thus benevolent and invincible, I visualize our legion of Peace and Culture.

Let us salute all those who, overcoming personal difficulties, casting aside petty selfishness, propel their spirits to the solicitous preservation of Culture, which above all will assure a radiant future.

Use all means of making the beautiful necessity of Culture paramount. If we would possess other adjectives of magnitude, we should use them in speaking of the most essential conception of the world,

We must not be afraid of the enthusiasm. Only the ignorant and others who are spiritually impotent can scoff at this great and pure feeling; but such scoffing is only a sign to inspire the true Legion of Honor. It would be horrible, if in connection with great manifestations, adjectives "Small" and "little", would be used. Thus we should beware of being guilty of the most hideous action of all—to belittle. This would mean decay.

Nothing can impede us from dedicating ourselves to the services of Culture as long as we believe in it and are giving to it our best flaming thought. Do not belittle! The great Agni sings the drooping wings. Only in harmony with evolution can we ascend and nothing can extinguish the unselfish, flaming wings of enthusiasm!

Himalayas

SACRED SIGNS

By Frances R. Grant

Vice-President Roerich Museum, New-York: Chairman of the Religious Section of the New-York Federation of Women's Clubs: President Pan-American Women's Association.

Through centuries humanity has grouped itself around many standards; some have demonstrated themselves as transitory, others as more permanent. In choosing for the first time a standard symbolic of Man's spiritual expression as revealed in his artistic and scientific attainments, a new cultural covenant of mankind is proclaimed.

In these dark years when the forces of disintegration are rife, when discord

sounds so stridently, may this call of integration and of world unity pronounced by Nicholas Roerich, peal out above all measures. This invocation to harmony synthesized by a great spirit should prove a welding force among nations, thus

creating a New Humanity which guards and strains to fulfill the divine Charge of Brotherhood Among Men.



Three Jewels—By Prof. Roerich.

I want to tell you something of Roerich's life—something of the seed that gave so perfect a flowering and one so vital and necessary to the very needs of our day.

The life of a man is important if in its texture there has been interwoven a design, direct and telling; if its warp and woof

are so spun as to present a pattern of perfect harmony and balance. So it is with the greatest of men—and in Roerich we have one of the greatest since the Assisian! I speak of the Assisian advisedly because some one has said of

St. Francis that he was the Morning Star of the Renaissance and that he it was, who evoked the new era of beauty. And in the New-Renaissance which is to be, in this new dawn of beauty and spirit—it is such works as Roerich's to which we must look to as our Magian star

If I were to try to transmit to you the one thread, the one predominant force, which flashes its way through the life of Roerich, perhaps I would best turn to the words of the Eastern Teacher—"Oh thou keen blade, oh thou smiting hammer, I am coming, Master Builder! I am coming".

Such is Roerich's call—his is the way of the builder, his is the song of labour and of action and his banner is of the new community of the world. He is the spirit moving onward indefatigably—indefatigably conquering.

I shall briefly speak of his life—of those special factors which may explain the background of his world spirit. Roerich was born in Russia of families which had settled in Russia for centuries. But far back in Roerich flowed the strain of the Nordics—the indomitable conquerors. Through the ancient line of his mother's side—one of the oldest in Russia—one already senses the pulse of Asia. Thus Roerich contained within himself that crystal of understanding of the true East and West.

One of Roerich's earliest interests—one which gives a key to many of his future paintings—was his interest in archaeology. The story has often been told of how he unearthed the great mounds on his family estate in northern Russia; how he there found the early examples of Stone Age man, striving toward creative beauty. The importance of this early interest lies in this: that in

turning the pages of time, long since sealed, Roerich learned to read those ancient runes of beauty; he perceived the great spirit of that man of the past of whom he has written.

Thus early Roerich learned to realize the unity of man and earth—of spirit and matter. He perceived that that fiery thread of creation runs through the history of earth; that in the flux of all things this call to beauty, the great impetus to creation, is the thread which has united the past with the present, the progenitors with posterity.

Roerich's father was an eminent attorney and he desired to have his son follow in his steps. Desiring to turn his path towards the creation of beauty Roerich nevertheless demonstrated early the remarkable quality of containment and absence of denial by attending both the academy and the university at the one time, graduating from both with honours. In the academy he worked under Kuindjy—that rugged stalwart force for the best in art. When he graduated from the academy there came to his genius a signal recognition—his painting "The Messenger" which exhibited, was bought by Tretyakov, astute connoisseur, for the Tretyakov Gallery at Moscow.

A year in Paris enabled him even more firmly to define his own style and crystallize his medium. And thenceforth he turns to the widest gemut of world fantasy for his subjects. Roerich returned then to Russia, where he was appointed secretary of the Imperial Society for the Encouragement of Arts. Here again that tremendous creative force which is his, manifests itself in a new facet and enables him to make this organization under his guidance one of the most powerful in Russia's culture. And that same power

of Roerich's manifested itself in every phase of its creative life—as first president of the *Mir Iskusstva*, as collaborator in the Moscow Art Theatre, and with such men as Stravinsky, Rimsky-Korsakoff and others in their creative ideas. Thus the full force of his activity manifested itself in each field of cultural work.

In 1920 Roerich arrived in America—it is to me one of the unique consummations of our artistic life that America should have so opened her heart to Roerich and that wherever his paintings were shown through this country, there was leaping out to this messenger of the new spirit of America. And here Roerich vindicated the faith he had shown in this country some twenty years ago when he organized the first American exhibition in his country thereby signifying his faith in our great creative future. As Roerich has said in his farewell word, before setting out on his mission for the cultural benefits of American life—"Great and young is America, young and great are her aspirations".

It was shortly after his arrival that Roerich brought into being in America an institution which he had long since conceived—the Master Institute of United Arts uniting all arts and giving to young people the spirit of creation. The second institution, *Corona Mundi*, was founded the following year with the aim of going beyond school walls directly to the people. Since then this institution has founded a center of arts where exhibitions devoted to the arts of all peoples are shown. It has sent exhibitions to all parts of this country, into schools, museums, libraries, community centers and even into prisons, with the feeling that art should bring its benefits to all. Numerous other activities have gained also from Roerich the force of his creative ideas.

In 1923 Roerich realized his dream of going to Asia—and it was shortly after his departure that the Roerich Museum was founded to his art. It is rare that an institution has been devoted to one master and perhaps never before to a master in his life time—but this museum is a monument to a spirit whose creative world made its appeal to all people, and whose utterances have merged with the spiritual language of all peoples. In dedicating the Museum to Roerich's art it has been consecrated to the spirit of unity, to the spirit of all-containment to which we are dedicating ourselves upon this occasion.

In his Expedition to Asia—Roerich has completed another step in a life which knows no barriers and which is ever searching new summits of spirit. No traveler to Asia has ever been better prepared for the passage to Asia—her life and her spirit—than Roerich. He went joyously as one searching new heights to conquer and the Himalayas which beckoned to him, evoked new symbols of spiritual attainment. Since he has started, Roerich's way has been a visible evidence of the invincibility of a man stirred by the desire of service to his fellows. Undaunted by the perils of his way, by the almost unendurable hardships which he passed, he has been enabled to send to America his cherished treasures which are among the greatest additions to the store of America's beauty. In addition, he has gathered great scientific data and has brought out of the East a new wealth of knowledge. To the West, in his art and his writings, he has brought a true image of Asia, he has shown her physical beauties and has also reflected the spirit of Asia—the great brooding spirit in which has gestated each religion of earth in turn.

Some one has said that the cosmogony of Roerich's art may be compared to Wagner, beginning in the fundamental tones of world chaos and attaining the apotheosis of a Parsifal. Truly in Roerich's art one sees the reflection of the great spiritual processes—the great evolution. All things are in flux, all striving toward the eternal, towards perfection. Thus, in Roerich's nature-paintings he has evoked a world in the process of becoming, a world in evolution. In his paintings of early man, of folklore—one sees the dawn of man's spiritual striving, the beginning of spirit. In his sacred pictures, one finds that same spiritual devotion which is reflected in the primitive masters. Then came his prophetic paintings—that thunderous series, beginning in 1910 and including such works as "Human Deeds", "The Last Angel" and other works, which revealed the threatening catastrophe the conflagration which would envelop the world. But if Roerich with his great inner vision, sensed then the impending world conflict—since 1920, when he arrived in America, his prophetic eye has foreseen a new future. In the works in America, as well as in those paintings in the Himalayas, one discerns his vision of a future—one of achievement. He sees before him the new dawn, a new intercourse of humanity, where labor and attainment shall be exalted and where the spirit may reach its heights. In his paintings—in his "Banners of the East" series, in the "Mongolian series"—one knows that he has felt the pulse of the future. He sees fulfilment of the new communion among men.

Roerich's way has been indeed a triumphant journey—the path of the freed spirit reaching attainment. He has given to his fellows fully from his creative

bounty—a bounty luminous and inexhaustible.

Claude Bragdon has said of Roerich that he is "Like an indefatigable hunter" ever seeking the beauty which is truth. Let me but add—Roerich is verily the Hunter and like the Hunter in his own Poem—he brings his quarry to the Sons of Light!

In Roerich is living evidence of the fulfilment of his word—"Beauty will open all the sacred gates. Beneath the sign of beauty we walk joyfully. With beauty we conquer. Through beauty we pray. In beauty we are united. And now we affirm these words—not on the snowy heights, but amidst the turmoil of the city. And realizing the path of true reality, we greet with a happy smile the future."

And now Roerich unfurls his epoch-making Banner of Peace, to which a convention in Washington is being dedicated. The Banner of Peace will guard the world's treasures against all misfortunes of wars. And there is another aspect of the Banner of Peace which to me holds a prevailing message—and it is one that I might sum up in the words of Roerich himself:

"The Banner of Peace must become indispensable not only in the hour of war, but it must become a necessity each day when unaccompanied by the roar of cannons, irretrievable errors are committed against Culture."

And therein I find the message of its significance. The Banner of Peace must become a symbol of world unity, that symbol must mark the ultimate citadels of Culture: the hearts and the spirits of man. This Banner of Peace must itself create above these citadels of spirit that vigilance which shall withstand the

corrosion of human hate and the destruction of human intolerance. Therein lies the true prevailing and eternal message of the Roerich Banner of Peace and through which has come about the World League of Culture, which Prof. Roerich has envisioned and which is now a reality.

I wish to conclude with the beautiful words of the East that come to me. You know that very sacred words of Asia: Shambhala. That word Shambhala imparts the understanding of the New Era, with all its promises of a new humanity; a new consciousness, a new understand-

ing of values. Says the Message of the East: "The Banner of Shambhala shall encircle all the lands of the Blessed Ones. And to those who understand, the Banner shall be as the beautiful sun".

We, we who understand; we for whom the New Era looms so beautifully ahead, let us behold in this Banner truly a beautiful sun, as sun which shall encircle the world and shall quench its tears; which shall quicken this barren earth with a new force; which shall consummate that ancient and eternal hope of man for a World Brotherhood!"

New-York.

KĀLI-DEVI — THE FIRST SAINTESS

By A. D. J.

Wesak is the holiest day in the Buddhist calendar. Next in importance comes Esala-pūrnima, when three memorable events in the life of the Master took place. The Conception, the great Renunciation and the delivery of the First Sermon occurred on that day.

Moreover, the full-moon of Esala at that time was also a day of festival among devās and men. Bhagalavati was a plateau on the highest Himalayan range. In this charming place was a mountain-crag of exquisite beauty. The devās and the yakkhās became so enamoured of the glorious landscape that they selected this spot as their fortnightly meeting-place, where they held their deliberations for eight consecutive days. Not only the devās but also the yakkhās led by Vessavana their chief were members of this assembly.

Sātāgira and Hemavata were two leading members of this body. They were captains of yakkhās, whose names figure prominently even in the well-known Ātānātiya-Sutta preached by the Master as a protection (*paritta*).

In the long dim past during the dispensation of the Buddha Kassapa, it so happened, these two yakkhās were born as human beings. In course of time they met and became close friends. But falling victims to the lure of wealth and fame, they misconducted themselves and dying therefrom were re-born in consequence as yakkhās. Their retinue also were likewise re-born as yakkhās. Though the two yakkhās Sātāgira and Hemavata, as they were called, were first unknown to each other, they used to attend the meetings at Bhagalavati. One day they met face to face and instantly the old friendship re-kindled. Love or friendship needs no words or any other form of communication. It springs up spontaneously and continues from life to life. Mere sight suffices. It arises even as the lotus blossoms forth in response to the first contact of the rays of the morning sun.

Once Sātāgira addressed his friend Hemavata in these words: "Dear friend, the Himalayas are always famous for their bewitching scenery. Every one is

fascinated at the very sight of it. If any strange phenomenon occurs, do please inform me at once."

"Quite true my friend, the Himalayan region is really a wonderful place" replied Hemavata. "Most strange sights appear at times. Whenever I come across any such, you can depend upon me to promptly communicate it to you." So saying, and after exchange of courtesies, they parted company and each went his way.

Sātāgira, it should be noted, was born in the neighbourhood of Buddha-gayā in Central India, whereas Hemavata, as his name implies, was a denizen of the Himalayan region. It is just because they lived so far apart, that Sātāgira came to this understanding with his friend.

Although thirty-two strange phenomena accompanied the Conception, the Birth, the great Renunciation and the Attainment to Enlightenment of the Lord, the two yakkhā chiefs were so pre-occupied with their duties or engrossed in their enjoyments, that they altogether failed to take notice of such strange occurrences. Or perhaps, it might be, such phenomena were only of momentary duration and did not therefore arrest their attention. But the thirty-two strange events that foreboded the delivery of the First Sermon lasted a considerable length of time. Hemavata who espied the glorious radiance that played upon the mountain-peaks and all around the Himalayan range, was so awe-struck that he at once thought of his friend Sātāgira. Hemavata thought to himself: "What miracle can this be!" Instantly it was borne in upon him that it was the marvellous accompaniment to the establishment of the Kingdom of Righteousness by the Master at Isipatana. Hemavata hurried to the august presence of the Master and was for some time engaged

in listening to the sermon. Once again he was reminded of his friend Sātāgira and looked around to see if he also was present. Finding that his friend was absent, Hemavata instantaneously disappeared and hurried away in search of him. On the way Hemavata soliloquised to himself as follows "Oh wonderful! Oh marvellous! I never beheld anything like this in all my life. I should get my friend Sātāgira to share with me this divine feast." So saying to himself he hastened away, until by some happy chance he came across his friend face to face in the sky right above the royal city of Rājagaha. The following conversation ensued:—

"My dear friend Sātāgira, I never saw such a glorious sight in all my life O marvel! Not a leaf on tree or creeper, Not a trunk or branch was visible. But lo and behold, the mighty Himalayas were one gigantic heap of sweet-smelling flowers! So I came in search of you, my friend, to give you the news."

"O joy! my beloved Hemavata!" exclaimed Sātāgira in reply. "Do you know the cause of this marvellous appearance of heaps of flowers out of season? It is not confined, mind you, to the Himalayas only. The whole of Jambudīpa. nay the ten-thousand world-systems are aglow with an un-earthly radiance and bestrewn with garlands of celestial blossoms. What in the world is the meaning of this, my friend?"

"Don't you know my dear Sātāgira?" "Believe me, I have absolutely no idea, I am simply non-plussed," the latter replied.

"Well my friend, it is simply this. Prince Siddhārtha, the scion of the Sākya race attained Buddha-hood last Wesak at Gaya-head, and tonight at Isipatana, the

Lord is seated in the open air under the full-moon of Esala and sets rolling the holy Wheel of the Law, for the good and welfare of gods and men and of all living beings. This strange phenomenon is only a witness to this epoch-making event."

"My Hemavata, to whom is the Master delivering His first discourse?" asked Sātāgira. "To devās and brahmās headed by Aññā-Kondañña and his four comrades," replied Hemavata. "What is the Dhamma He is thus expounding? Have you any idea, my friend, for I am consumed with curiosity to know."

"The Master is expounding the Dhamma-cakka-Sutta, setting forth the evils of sensuous pleasures and the faults of a life given to austerities and extolling the virtues of the Noble Middle Path that lies between these two extremes and leads to the bliss of Nibbāna."

"That is indeed profoundly interesting, my friend. But is that all that the Master preached?"

"No, no! The Master is discoursing on the Four Holy Truths of Ill, the arising of Ill, the ceasing of Ill and the Eight-fold Path leading to the cessation of Ill."

Nor was this all; Hemavata gave his friend a vivid description of the numerous excellent virtues of the Master. At the end they went back both together to the Deer-park at Isipatana, came into the presence of the Lord Buddha and questioned Him about the bliss of Nibbāna.

The royal city of Rājagaha was celebrating the Esala festival on that eventful day. The streets were superbly decorated, rivalling Indapura, the capital of Sakka, king of the gods, Prince and peasant, rich and poor, man and woman, one and all, turned out in full holiday attire to witness and take part in the public sports. A certain lady of rank

named Kāli (Miss Black) fatigued by the exertions of the day retired to her mansion and repaired to the terrace in the upper storey to rest her limbs and escape from the over-powering heat. Reclining on a divan, she overheard an interesting conversation between two unseen persons. It was something strange and unheard of before. Her curiosity was at once roused and she anxiously gave ear to the two sweet voices. When the word 'Buddha' uttered by Hemavata fell on her ears she was thrilled through and through with a five-fold ecstasy. She eagerly took in every word of the dialogue including the eloquent description by Hemavata of the great virtues of the Master, which created a profound impression upon her. Kāli devi was highly matured in wisdom and taking one by one the virtues of the Master she began to ponder over them. In her mind she wove a treasure-garland of the noble virtues of the Lord and sported it around her beautiful neck. As a wonderful result, this noble lady without having had the happy advantage of setting her eyes on even one out of the holy trinity of the Buddha, the Dhamma or the Sangha, won to the fruition of Sotapatti endowed with a thousand by per-cosmic qualities.

This is a unique victory which no deva, brahṃa, mara, yakkha or man had yet won in the dispensation of Lord Gotama. Even Aññā-Kondañña, if the books speak true, was eclipsed by this mere woman. The former, it should be noted became a Sotapanna only at the termination of the First Sermon. Aññā-Kondañña was indeed the first male to achieve Sotapatṭi. But he was forestalled by our heroine. So the credit of being the *first* to become an Ariya belongs to a woman.

All Ariyas, except the Buddhas, it should be borne in mind, must have the

great boon of *Paratoghosha* (instruction from another) before they can achieve saint-ship. Even the generallissimo of the Faith, Sariputta endowed with profound wisdom had to be instructed by the Arahan Assaji in part of stanza of the

Dhamma, and Moggallāna the Great in a full stanza before they won full realisation. Strange to say, in the case of lady Kāli, of Blessed memory, the Dhamma as preached by a *yakkhā* proved to be her *Paratoghosha*.

THE WASHINGTON CONVENTION OF THE ROERICH BANNER OF PEACE

Prof. Nicholas Roerich, world renowned artist, philosopher and archaeologist, to whose art a skyscraper Museum has been dedicated in New-York and who is the founder of many cultural institutions, conceived the great salutary idea of the protection of artistic and scientific achievements of humanity, as far back as in 1904, when he advanced the first proposals in this respect to the Russian Imperial Government. In the beginning of the Great War Prof. Roerich again emphasized the necessity of the same idea and finally in 1929 he proposed to the nations to establish a Pact for preservation of treasures of Art and Science of the world. This proposal was made public in the U. S. A. through the "New-York Times" and at the same time, Prof. Roerich commissioned Dr. Georges Chklaver, Doctor of Laws and Lecturer of the Paris University, to draft the legal form of this Pact.

The Pact in 1930 was submitted to and unanimously approved by the Museum's Committee of the League of Nations. In the same year were founded the "Committee of the Roerich Banner of Peace" in New-York and the "Comite, pour le Pacte Roerich" at Paris. The next year saw the foundation of the "Union Internationale pour le Pacte Roerich" under presidentship of M. Camille Tulpinck, with its seat at Bruges, Belgium. Prof. Nicholas Roerich was elected Honorary President of all these three

bodies and the President of the Hague Court of International Justice M. Adatci accepted the Protectorship of the Union in Bruges.

The International Conferences dedicated to the promulgation of the Roerich Pact were organized, both in Bruges, the first in 1931 and the second in 1932, at which delegates of over twenty countries participated.

At the same time of the second Bruges International Conference an Exhibition of Art Cities took place, at which 23 countries were represented.

At the same time, on M. C. Tulpinck, initiative, the "Foundation Roerich pro Pace, Arte, Scientiae at Labore" was inaugurated in Bruges.

All three Banner of Peace Committees held lectures, published reports and arranged many manifestations, as for instance the Pageant of the Shakesperian Association of Roerich Society in Central Park in New-York.

Enthusiastic response came in from all parts of the world and thousands of letters of appreciation and endorsement were received from Governments, scientific and artistic institutions, women's organisations and leading statesmen. These opinions were published in form of Vol. I of the "Roerich Pact Book". Almost all leading men in the world of culture have expressed their appreciation and enthusiasm for the Pact, and we find

in this list of adherers such prominent names as: H. M. King Albert of Belgium, President Masaryk, Mrs. Franklin D. Roosevelt, Marshal Lyautey, Maurice Maeterlinck, Dr. Rabindranath Tagore, Sir C. V. Raman, Sir Jagadis Bose, Secretary H. A. Wallace, Senator Copeland, Senator Ricci, Baron de Taube, Prof. A. Bustamente, Prof. R. Altamira, Prof. Louis Le Fur, H. G. The Duchess of Somerset, Prof. Anesaki, and a long row of other such similar names of international standing, followed by a list of Academies, headed by the Academic Francaise and by the world's universities, museums, etc., etc.

The present year sees the inauguration of a Convention at Washington, U. S. A. on November 17th. which will be an important milestone for the Roerich Banner of Peace which is unfurled over several institutions.

The Banner as such represents three spheres within a circle, in majenta colour, on white background.

Naturally such a Banner is needed not only in time of war, but at all times, because innumerable vandalisms and destructions of irreparable treasures take place almost daily. Thus the Banner is an epoch-making sign of Culture.

Leon Dabo, renowned artist, in endorsing the Roerich Peace Banner said: "If we can have this Banner accepted by all nations to protect the beautiful, the precious, the exuberances of the human soul as expressed by the brain and hand of man, it will be the greatest contribution of the spirit of humanity and the spirit of culture which man has introduced into the world in the last thousand years..... A nation is judged by its poets, its artists and scientists, not by its captains of industry."

In emphasizing the great spiritual power of Nicholas Roerich, Dr. Charles Fleischer, distinguished writer and lecturer, said: "You must have noted how consistently each one of the tributes read to us by the Chairman, sounded the same note of spirit, in trying to describe Nicholas Roerich, Indeed, I feel that Roerich himself symbolizes the dominance of spirit. He is absent to-night in body, yet he is just as really present as though he were here sitting on this platform; so dominant is his spirit."

Dr. Fleischer cited the Roerich Museum and its affiliated institutions as just so many fruits of the creative spirit of Roerich genius.... "Just so many shining proofs that his spirit is omnipotent and omnipresent, all-powerful everywhere."

This Banner of Peace, similarly to the flag of the Red Cross, is intended to protect all centers of Art and Science, Religious Monuments and all the world's cultural values. As the founder Prof. Nicholas Roerich states in his address:

"What the Red Cross flag is for the preservation of physical health, our Banner of Peace is as Protector of the spiritual health of humanity!"

A PUBLIC LECTURE.

MR. A. N. L. CLARK

will deliver a public lecture on
"England and the English"

on Saturday the 9th instant at 5 30 p m

AT THE Y. M. B. A.

All are Cordially Welcome.

GLEANINGS

Dimbulagala Frescoes.

"In Dimbulagala there is a cave which is very old. Its walls are still preserved with the wooden doors and it is the only place in Ceylon where you have the wooden doors and windows still preserved," remarked Mr. J. S. Paranavitane, the acting Archaeological Commissioner, in the course of an interesting lecture on "Some Recently Discovered Sinhalese Frescoes."

The lecture was under the auspices of the Ceylon Society of Arts and was delivered at the Museum Library Hall. The lecture was illustrated with lantern slides including pictures of frescoes.

Mr. Paranavitane first gave a brief account of the history of Dimbulagala which was situated in the Tamankaduwa District about five or six miles from the Manampitiya Railway Station. Today the whole area was sparsely populated, the only inhabitants being the Veddahs, who were not of the pure type, but had an admixture of Low-country Sinhalese, Moorish and Tamil blood in them.

With regard to the archaeological remains of the place there were two places Namal-Pokuna and Nilmal-Pokuna. It was a rectangular area inside which they found the ruins of a Dagoba. There was also a stone culvert leading to a bridge across a stream. There was also a ruined Dagoba which was now only a mound, buried in thick jungle. There was also an image house and a colossal statue of the Buddha broken down and lying in two fragments. That image from its style and workmanship could be ascribed to an early period and he thought that it dated from the time of Mahanama, who was mentioned as the founder of the monastery. In the vicinity there were a number of caves with numerous

inscriptions setting out the names of the people who dedicated them to the Sangha. There were also walls built of brick with one single doorway.

Kosgaha-Ulpata was another site where there were two caves and inside one was a huge statue of the recumbent Buddha which was also in ruins. From that cave they came to the hillside where there was another more interesting cave. It was in that cave they saw the wooden doors and windows still preserved. Part of the wall had fallen down but the wood seemed to be still hard. It was quite a sheltered spot, not open to the sun or rain. The paintings were actually found in Marawidiya where the caves were situated high up on the hillside and were rather inaccessible. There were several caves there but they were only concerned with two of them where those paintings were found. There were dark patches on the frescoes due to modern visitors scribbling their names. Some people had expressed their condemnation of that vandalism in very strong language but at the same time they did the same damage because they had taken ten times the space that one took to write one's own name.

The lecturer then described the paintings themselves, illustrating them to the audience, and said that they were very much faded but still in some the colours were still preserved. The paintings were mostly of the Buddha and from the Jataka stories, one being from the Lalita Vistara. Those paintings dated from pre-Christian times. There was an inscription which stated that the Queen Sudramahadevi not only repaired the caves but also the passage and embellished them. They might not be far wrong in assuming that those paintings dated from that period. As regards their artistic qualities he would leave them to discuss it.

WESAK AT CAMBRIDGE.

Wesak at Cambridge is one of the most interesting and certainly one of the most significant of the celebrations we have to record this year. For eight hundred years Cambridge has been a great seat of learning, and for thirteen hundred an important centre of Christianity. Ancient St. Benet's Church is one of the finest Saxon remains in England, and the Church of the Holy Sepulchre is the oldest of the four round churches in England. In the shadow of these ancient relics of Christianity "Wesak" was celebrated, nearly a hundred persons assembling in the garden of the house of Dr. and Mrs. Suzuki on

May 14th, under the leadership of the Ven. P. Vajiranana Thera; Dr. E. J. Thomas of the University Library being in the Chair. Speakers included the Venerable Bhikku, the abbot S. Hatanaha, of Japan, the Maharajah Kumar of Dharampur, Mr. Christmas Humphreys and Mr. Francis Payne.

The Maharajah read his address from manuscript, and has very kindly consented to its publication in our Magazine. Its interest is enhanced by the fact that it is the first speech in support of the Dhamma by a reigning Indian Prince which we have yet published — *Buddhism in England*.

Y. M. B. A. RELIGIOUS EXAMINATIONS, 1933

The examination of Buddhist Teachers annually conducted by the central Y. M. B. A. was held at the Association Hall on the 29th inst. presided over by Rev. K. Pannalankara of Asokaramaya, assisted by the Secretaries of the Examinations Branch.

Of 35 applicants registered for admission,—as compared with 19 in 1932,—27 were present, i. e. 8 female, and 19 male, candidates.

The subjects prescribed for the examination in which Sir D. B. Jayatilaka, as President of the Y. M. B. A. and Chairman of the Committee appointed to deal with it, has taken a special interest, were Buddha Charitaya, Dhammapradipikawa or Milindapprasnaya; Sasanaparamparawa; Pali; Pirit, Satipattanaya; Dhammapadaya; and Abhidhamma Sangrahaya.

The question papers were set by a Board consisting of nine eminent and learned Nayaka and Mahanayaka Theras.

Mrs H. Wijewardena of Sri Ramya, Kollupitiya, provides annually a sum of Rs. 250/- for the payment of all expenses incurred in connection with this examination, including the cost of meals supplied to all candidates, printing, postage etc., and the value of cash Prizes, i. e. Rs. 175/- a number of which is reserved for successful female competitors.

The detailed results have been published of the Buddhist Students' Examination held on 12 March last in connection with which arrangements were made to deal with 10469 candidates,—i. e. 1111 more than last year—at 176 centres in seven provinces of the island for which supervisors are appointed each year. They give their services free and bear their own travelling expenses as well as the cost of forwarding the packets of answer papers to Colombo from outstations. The number of registered schools

in 1933 was 310 and in 1932, 240; the number that entered students for the examination in 1932 was 174 as compared with 203 in 1933.

The Gold Medal awarded by the Y. M. B. A. to the candidate who stands highest in the final examination gaining more than 75 per cent marks has been won this year by a male student of Mahanama School, Panadura. The most satisfactory results have been shown as in last year by the Sunday Buddhist Mixed School at Kolonnawa under the management of Sri Sugata Samayodaya Samitiya, which has obtained the two Silver Medals as well as 17 Cash and Book Prizes.

A. KURUPPU,

11, Kuruppu Road, *Hony. Secy. Exam. Branch-*
Borella, 24.8.33

Y. M. B. A. NEWS

The English Literary Branch plans to visit Attanagalla on Sunday September 24. The journey will be made by 'bus, the party leaving the Headquarters at 7 a.m. and returning by evening. A charge of 50/- per head, exclusive of 'bus fare, will be made to cover the cost of luncheon—a plain menu to be served *à la fresco*.

Those intending to join in the party will please deposit their fee with the clerk-in-charge from whom further particulars can be had

* * *

A tennis tournament is to be arranged shortly among the Members of the Club, and two events have been proposed; one for the members of the Tennis Club (Handicap Singles) and the other an open event (Singles). Those desirous of participating in it should please address the Sports Secretary for full particulars

REVIEW

A HISTORY OF PALI LITERATURE by Bimala Churn Law, M. A., B. L. Ph. D. With a Foreword by Wilhelm Geiger, 2 Vols, pp XXVIII—688. (Kegan Paul, Trench, Trubner & Co., London, 1933.)

It was not just mere piety that credited the great Commentator Buddhaghosa with having acquired as a gift Sakka's own style, capable of finishing off with one scratch on the ola a whole sentence. That was the explanation offered by a more credulous age than ours to account for his voluminous treatises. One should not be surprised if some such apocryphal legend grew up round Dr. B. C. Law's name when that, too, is gathered into the hoary mists of antiquity. For, one marvels, sometimes with a not unpardonable tinge of envy, at his stupendous

energy and wonders how it all is done. Hardly a year passes without some production from his pen; yet one more appears scarcely before we have had time to lay one down and we almost gasp for breath trying to keep pace with him. And each work differs in character from the last; now it is the result of delving deep into the mythology of the Puranas, now a literary banquet dished by him for our delectation, contributed to by the elite among this particular brand of chefs. The latest is a survey, in two large handy volumes, well-printed and generously spaced, of Pali Literature in all its ramifications

Volume I opens with an introduction taken up largely with a summary of the different views held by scholars of repute regarding the home of Pali.

It is a subject bristling with speculation, a veritable example of *quæst homines, lat sententiæ*. On this field many giants have crossed swords, Rhys Davids and Keith, Franke and Winternitz, Max Walleiser and E. J. Thomas. Now Dr. Law himself joins in the fray, with a rather cautious challenge: "We think that Pali is based on a western form of the Indian Prakritic dialects, particularly the form which tallied with the Girnar version of Asoka's Rock Edicts and to some extent with the Sauraseni Prakrit as known to the grammarians" (p. xxv.) It is difficult to quarrel with so accommodating a statement, particularly after the "lion's roar" of the earlier protagonists. Next follows the names of scholars and students who have in many ways, some great, some small, helped in the study of Pali Literature, geographically divided into Eastern and Western Scholars, our own James D'Alwis being classed among the Westerners. Whether this will gratify the shades of that pioneer writer, who combined great admiration for the West with a deep love for his own land, it is difficult to say.

Chapter I on the chronology of the Pali Canon is one of the best portions of the book. Many attempts to give a relative chronology of the Canonical texts have been made since Rhys Davids' tentative account in his *Buddhist India*. Since then the books have been exhaustively studied, critically analysed, and their contents comparatively treated. Winternitz by his admirable account contained in the second volume of his *Geschichte der Indischen Literatur* laid all students under deep obligation, and now Dr. Law proceeds to give his findings, towards which he has brought under contribution the ripe judgments expressed by numerous editors of texts and authors of various articles and books dealing with the subject. It is not to be expected that his views will gain universal acceptance, but they are certainly suggestive and well-informed and are characterised by scholarly sobriety and impartiality. Nearly 300 pages are taken up with ample and clear summaries of the contents of the Tipitaka, some of them exhaustive—a few, perhaps, unnecessarily so—and of great value for reference, and particularly useful for those who cannot read them in the original but wish to know something of the general arrangement and the contents of the Canonical books. Hitherto E. J. Thomas' short and crisp table of contents of the Pali Canon, given as an appendix to his *Life and Legend of the Buddha*, had to serve the purpose. But it was not enough, and the example he set has now been greatly improved and its usefulness correspondingly enhanced. The last chapter of Volume I is a comparative account of the Pali counterparts of the seven Abhidhamma treatises of the Sarvastivada School.

After a perusal of Volume I, the second Volume is disappointing. It shows obvious traces of being the work of more than one hand, hurriedly and sometimes

carelessly put together. In its literary presentation, too, it does not reach the high standard of excellence of the first Volume. The accounts given of the extra-Canonical works are inclined to be scrappy. It was unwise to have attempted to give summaries of the contents of the commentaries within so narrow a space; that should have been entirely reserved for the *Buddhist Index of Names and Subjects* which Dr. Law had under preparation. The lists of historical and geographical references culled from various books, though perhaps useful in some ways, are incomplete and, in some cases at least, misleading. It would have been better to have referred those interested to exhaustive indexes such as those of Geiger. With reference to the Pali works the information given is often scanty. Dr. Law calls his an attempt to provide "an exhaustive treatment of Pali Literature", but in many instances, in the accounts of extra-Canonical books chiefly, the descriptions given are not nearly as helpful as those found in works which his book seeks to supersede. Sometimes the information is inaccurate—e. g., in saying that the Hewavitane Bequest Series was inaugurated to commemorate the name of Dr. Hewavitane (a trivial error, no doubt, but easily verified)—and sometimes misleading, e. g. the account given of the Mss. etc. available of the Saratthapakasini. The bibliographies are antiquated and often obviously compiled by incompetent helpers. Numerous examples of careless workmanship, too, meet the eye; a whole passage on page 415; "his head was very beautiful and popular (sic)"—to choose only a very few at random. Dr. Law has led us to expect so perfect a standard in all his writings that we feel justified in making complaint.

But these petty grouses cannot detract from the immense value of his voluminous work which will undoubtedly form a *vade mecum* for all students of this branch of learning. Dr. Law has already won many laurels; his latest achievement will enhance his reputation, even now so great. More strength to his elbow! If we might make a suggestion to one so prolific in ideas, would he give us an account of the Buddhist Literature of Siam and Cambodia, so far almost a virgin field? To the present volumes Dr. Geiger contributes a short but characteristically suggestive Foreword.

G P Malalasekera.

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THE BUDDHIST

"Sila Paññanato Jayam"

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NOTES AND COMMENTS

Bradlaugh and Ingersoll Hundred years ago Charles Bradlaugh and Robert Ingersoll were born. England and America are now celebrating the centenaries of these two great men. History of freethought movement is a record of the bitter struggle against the tyranny of the Church and the State. Bradlaugh in England and Ingersoll in America fought valiantly against very powerful forces to free their country men from the web of bondage woven around them by unfair Parliamentary regularions and an intolerant Church. We of the present generation are reaping what these giants of old sowed in the field of intellect. As followers of a religion which gives the fullest liberty of speech and thought, we wish to record our own high appreciation of the great services rendered by them to the cause of human progress.

* * * *

Annie Besant While the world—both Old and New— is busy in celebrating the centenary of Bradlaugh,

death snatched away another world-figure in the person of Dr. Annie Besant who was deeply influenced by Bradlaugh. She died at Adyar on the 21st ult. aged 86. Annie Besant succeeded Colonel Olcott as the President of the Theosophical Society which she greatly developed giving it a new life and colour. A first class orator and writer, a great organiser, a powerful advocate of the oppressed, the late Chief of the T. S. contributed largely to the intellectual and social progress of India. She was the founder of Benares Hindu University and many other cultural institutions in India and foreign countries. As a political leader, Dr. Besant endeavoured to secure freedom for India and framed the then famous Home Rule Bill which was not destined to become law. Hers was a magnetic personality whose place in the affairs of the T. S. it will be very hard to fill. We express our sincere regret at her death. Our sympathy goes out to the Theosophical Society in their great loss.

The Late Sir Greame Thomson Death has been busy among distinguished people. Within a week from the death of Dr. Besant we received the very sad news of the sudden death, on the 28th ult. at Aden, of His Excellency Sir Greame Thomson the Governor of Ceylon. He was on his way to England accompanied by Lady Thomson. Sir Greame has always been described as one of the discoverers of the Great War. He served his King in various capacities with devotion and loyalty. First as our popular Colonial Secretary and again as our Governor, Sir Greame availed himself of every opportunity offered him to encourage social and economic growth of the country. Unflinching in shouldering

the burden of administration even when he was physically weak, Sir Greame died at the post of duty. While we associate ourselves with the public mourning observed in Ceylon, we convey to Lady Thomson our deep condolence in her bereavement.

* * * *

Sir S. Radhakrishnan We accord a very hearty welcome to our Indian guest Professor Sir S. Radhakrishnan who has been invited to deliver the inaugural lecture on Buddhism under the Rathayaka Trust. We feel honoured by the visit of such a distinguished scholar and thinker. We hope that his short stay in Ceylon will be a very pleasant one.

THE MESSAGE OF THE BUDDHA TO THE MODERN MAN

By Pandit H. Nandasara

The essential distinctiveness of Buddhism consists in the fact that it is the only religion that appeals to all and for all time. Buddhism will appeal to any rational mind, whether Eastern or Western or Southern or Northern, by its own practicality. The practical results of following the Buddha's teaching, as found in different countries, speak volumes for the great blessings conferred on these peoples. Those who put the teachings of Buddha into practice not only enjoy inestimable blessings themselves but point the way to others to achieve them. In other words, the truth of the Buddha's teaching is scientifically demonstrable. The irrefutable reasoning from experience of Buddhism is the most persuasive feature of this enlightened religion. It is the right of each individual to know why he is, what he is, whence he is and how to regulate himself for present and future

well-being. It is impossible to tackle these questions correctly and reasonably without knowing the teachings of the Buddha. Those who are unaware of the Four Noble Truths i, e, Sorrow, Cause of Sorrow, Cessation of Sorrow and the Way thereto, are densely ignorant of the things that really matter, in spite of their extensive knowledge of other things. It is Buddha that gave the light of Dhamma to the world by means of which man can understand the Truth, may advance so far as to attain the state of cosmic consciousness and be free from all suffering and misery, Buddhism being a religion that emphasises the cultivation of true knowledge and the love of virtue, procures every good here, auspicious rebirth hereafter and finally supreme Perfection for ever. To be born as a man is one of the rarest occurrences, and to be free from suffering is still more so. In the words of

the poet: "What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world! The paragon of animals!" There is no solace equal to that which is afforded by the teachings of the Buddha. There is no state of mind which cannot receive improvement from the teachings of the Buddha. The Eye of humanity, He shows mankind what the world is and what there is beyond it. He gives to man a higher Status than that even of the so-called gods. According to Him man must not ask blessings from any god or wait for help from any saviour, before walking the Noble Path. Who would not love a religion which will procure everything that is needed? And who would not be glad to hold it as his dearest treasure?

Buddhism is a science of life rather than a religion. It never asks man to bind himself in faith or love and in the worship of gods and saviours, but it exhorts man towards right conduct as the one and only means of victory. The victory gained by right conduct cannot be robbed of its glory even by the gods. Therefore Buddha never directed man's attention to an imaginary being seated somewhere in the clouds, but asked him to analyse life and thus to understand Truth. The man who performs his duties, personal and social, righteously and leads a virtuous life, is adored and worshipped even by the gods. In mere faith there is no virtue but only in the practice which leads to happiness. To believe without reasoning and investigation is not a virtue at all. "The basis of every virtue and the source of every happiness" says the Buddha, "is charity, moral culture and the development of true knowledge." Virtue is manifested in purity of bodily,

verbal and mental actions. It takes its rise from the sense of shame and the dread of blame and misery. A man devoid of virtue resembles a body without the head, a mere trunk. "Man, know thyself" was the Buddha's injunction. He never expected honour. When He was asked how He could be best honoured His answer was "follow the teaching"

In this scientific and intellectual age no religion which contradicts known facts, which is contrary to Reason and Science stands a chance of survival. As man advances in the knowledge of Biology and Astronomy and other Sciences relating to the life of the Universe, he relies on Reason rather than on faith for his well-being. Therefore the only religion that answers the modern man's needs without stifling knowledge and that explains the Law of Cause and Effect, the irrefutable train of reasoning which Science only can confirm, is Buddhism. The first and foremost religious teacher who asked man not to rely on mere faith and whose vision embraced every department of knowledge in the world, is Buddha. He won Enlightenment by a long course of strenuous effort, by innumerable deeds of sacrifice for long aeons and aeons, by fulfilling the Ten Perfections in a long and continual succession of births and deaths, only for the purpose of bringing relief to suffering humanity.

Buddhism occupies a unique position among religions in its attitude towards the problems of this world, for Buddha asked man to think rather of this world than the next, this life and how to organise it properly for his own well-being and happiness. He made a strenuous effort to win the Goal in the same life and exhorted His disciples to follow His example. Sansara, the continuous succession of

births and deaths, is infinite for those who do not realise the Truth. "What joy and delight," says the Buddha, "can there be when the world is lit by the flames of lust, hatred and passions? Worldlings are wrapped up in the intense darkness of ignorance. Why do they not seek for the light of Wisdom?" His injunction was to leave behind the long labyrinth of existence once for all, in this very life. When He sat on the Diamond Throne, the unconquerable seat under the Bodhi Tree at Gaya, He made the firm determination that He would not cease from striving until the Goal was won, even if the body became reduced to skin and bone. His victory shows His marvellous power, His followers too, being directed by the Master made mighty efforts to escape old-age, decay, disease and death; and thus showed the world the incalculable superiority of the teachings of the Master by winning the Goal in the same life.

If we consider for a moment the present condition of the modern world, it looks pitiable, for no nation in the world is happy. European countries, especially, are torn with international jealousies and class-hatred. The Great War in which ten millions were killed and many more millions maimed and ruined, resulted in upsetting the whole economic equilibrium of the world. There is hardly a country which is not shaken by the horrors of the war and every one dreads with an unnameable dread the possibility of a recurrence of those horrid scenes on a vaster scale! Man's power in the modern age has grown marvellously by the improvement of Science. The advancement of Science is so enormous that in another few decades man's control of Nature may make him superhuman. But when there is no true knowledge, when man is directed by lust, hatred and ignorance, all

that power, together with the knowledge of Science, is sure to lead the world to destruction. As the boundaries of man's scientific knowledge grow wider and wider, as diplomats become busier in their cabinets and manufacturers of weapons in their factories, bent on Empire building, faster and faster is the Next War approaching us. Everybody contemplates it as a frightful calamity of the future but nobody cares to know how to prevent it.

The all-important question today is How to evolve Peace, without which there can be no hope of happiness here or hereafter. Ahinsa, non-injury is the only true way that leads to peace. There is no better way to put an end to war, the never satisfied hydra-headed Monster that lures men to self-destruction. He alone is the greatest warrior that conquers himself. "The conquest by love is the conquest that really matters," said the Buddha. All actions of men are the outcome of their thoughts. Therefore thoughts have controlling power over actions. The only way to change the actions of modern man is to change his outlook on life. The world cannot do better than to listen to Buddha in respect of this question. Buddha is the Prince of Peace. Buddha's true followers preferred serenity and tranquillity of mind, to earthly power and lordship of the world. Regarding the warriors Buddha said "Victory creates enemies, defeat creates sorrow. He alone is happy who gives up both victory and defeat."

Buddhism teaches universal brotherhood and love towards all—man and bird and beast. The practice of love is greatly emphasised by Buddha for the purpose of destroying hatred and ill-will. He said that hatred is not to be overcome by hatred but by love. If a person entertains thoughts of love, love like that of a mother

for her children, even for a moment, to that extent he is a follower of Buddha. Buddha's advice is to spread man's goodwill always towards all sentient beings, living above, below and in all directions, just as a mother tries to protect her only son even risking her own life. The practice of love extending not only to human beings but to all living creatures makes Buddhism a religion of universal love. Buddha is the Fountain of Mercy, Love and Compassion.

Siddhartha, the son of a king, brought up amidst the pleasures and splendours of a royal palace, married to the beautiful Yasodhara, gave up the world in search of a way to conquer old-age, disease and death. He embraced voluntary poverty for the good of suffering humanity. He approached many a well-known teacher of the time asking for light, but they too were like all the world. After a long and fruitless practice of austerities, He found that He was no nearer to the Goal, and then at last He discovered the Middle Path between the two extremes of sensual pleasure and penance and attained En-

lightenment under the Bodhi Tree at Gaya when He was still in the prime of life. He became the Buddha.

The Middle Path through which He attained the Highest Perfection is the Noble Eight-fold Path of Right Vision, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. This Path is the greatest thing ever discovered, for it places Buddha-hood within the reach of all. "Follow the Eight-fold Path and you will be free" This is the Buddha's message to the modern world.

The modern age is an age of hurry, fret and fever. Buddhism is a message of repose. It teaches not a greedy and restless pursuit of the material things of life but a calm obedience to the Dhamma which means steadiness, repose and dignity in life. Let the scientific modern age listen to this most rational of teachings. Let the war-ridden modern age attend to the voice of the Buddha calling upon men to live peacefully, wisely and well!

BUDDHIST WORK IN JAVA AND BALI.

By Rev. W. Josias van Dienst, F. B. M.

About one thousand (and more) years ago the Buddhist faith (Mahayana form), was almost the ruling religion in Java. It was brought here by the Hindus, who came to this country at about 250 Christian Era. The Hindu-Javanese Empire is known in history under the name of Taruma-negara.

At about 600 C. E. the Hindus went from West-Java to Central-Java. It is a well-known fact that in 647 they sent an ambassador to China. The newly increased Empire was called Singosari or Tumapel. In medio 1293 Rader Widjaja,

also named, Kartaradjasa Djajawarddhana, founded the Modjopait Empire and ascended the throne as Emperor Browidjojo the First. He died in 1309

In 1334 the Badahulu Empire (the islands of Bali, Kangean, Sumbawa, Lombok, Madura, East-Java, in Celebes; Boegis and Mandar, Boni and Badjo) was conquered by Modjopait during the Guardianship of Djajavishnuwarddhana, her son, Hajam Wuruk, still being a child. In 1478 the great Empire of Modjopait was overthrown by the Hindu prince Ranawidjaja Girindrawarddhana.

After this the country became an easy prize for the Muhammedans and Islam, who first entered Java in about 1400. (Malik Ibrahim, a Persian from Kashan, who died in 1419 at Grisee).

During the rule of Modjopait the wonderful Buddhist and Hindu monuments were built, for instance (Buddhist) Borobudur, Mendut, Power, Tjandi-Sewu and (Hindu) Prambanan, Kelasan, Panataran and the temples on the Dieng-plateau.

It is quite true that bye and bye Islam became the official religion of this island; the influence of Hinduism and Buddhism however is still being felt, whereas in the Tengger and Ijang mountains still a Hindu form of worship prevails. Bali and Lombok, for the main part, remained Hindu.

As, in the course of time, a lot of Indians, Chinese and Japanese traders came to this country, we cannot say that the name of the Buddha was entirely forgotten. However, to bring about a real Buddhist revival, some very hard work had to be done.

In August 1929 the "Association for the Propagation of Buddhism in Java" was founded in Batavia. Three months afterwards the name was changed into The Java Buddhist Association. This Society became affiliated with the International Buddhist Mission, Thaton, Burma, in 1932, and Java had its own official Buddhist Mission.

In May 1932 a petition was sent to the Netherlands Indies Government, for a license to start Buddhist Missionary work in the Island of Bali. For those who are not acquainted with the conditions in Bali, we give the following explanation:

Christianity, being preached in Bali, gave rise to a lot of difficulties and disturbances of order and peace. Some missionaries even told their converts that they need not pay any more village tax (awig-awig.dessa) when they became Christians. The result was that after those poor villagers found out that they had still to perform their obligations towards the dessa community, they went to their punggawa (Hindu priest) and told him that they "pamit" (decline). When questioned what they declined, the answer was: "Titiang pamit dados christen" (we do not want to be any more Christians). All these happenings resulted in a suit, signed by the Balinese nobility and directed to the Government in order to have this caricature of a mission stopped. Moreover, as the Christian Mission gave rise to a lot of trouble before, article 177 of the Netherlands Indies State Rules and Regulations forbids Christian mission work in Bali.

Here follows one more example how 'wonderful' the "glad tidings" was preached in Bali:

Once some trouble arose with regard to the raising of tax in one of the villages. A Christian missionary had a very faithful attendant, a certain notorious individual named Pan Loteng, the missionary or pandita himself being a Chinese, belonging to the so-called "Christian and Missionary Alliance", managed by Rev. Jaffray. (One should not forget, that all these things, as preaching, selling of Gos pels, etc., were forbidden by law).

This man Pan Loteng started dancing on the village-market-square, shouting and exclaiming: "Who dares to do me anything? I am a Christian! Who dares to lay hands on me? Let him

come, and I'll teach him a lesson!" One of the older Balinese, a kind and good-hearted fellow, wanted to test the strength of this new creed that seemed to create lunatics, and gave our friend Pan Loteng a sound thrashing. Needless to say that neither an army of archangels nor even a holy dove descended from heaven to help their poor representative.

Keeping these facts in mind, the Java-Section of the The International Buddhist Mission thought it better not to start any active work before having got a special and official Government license.

Then there is a second scheme: we have the intention of issuing a small Buddhist magazine. The first issue of this paper, the name of which will be "NAMO BUDDHAYA", is ready for the press already. We communicated with some printers about this matter and we are sure that such a paper will be a wonderful help in our efforts to preach the Dharma in this country but..... here the main point comes in. There is no money to do any more active work with regard to a Buddhist Mission both here in Java and in Bali.

Most of our members are poor people. Everything that has been done until now, is paid by two or three of us, and even these two or three cannot do more. We also sometimes got financial help from The Indian Association in Batavia, for which we were and still are very grateful. Our brother A. vander Velde too may be mentioned as the one who did more financially than almost anybody, and so did the President of The Java Buddhist Association, but we cannot go on in this way.

Sometimes even letters cannot be mailed in a week because there is no money to pay for stamps. The author

of this article, all his time almost being devoted to Buddhist work, has no income.

Both our paper and our Bali Mission can be started as soon as we have the necessary money. The former Maharaja of Lombok and Bali, who is a poor man now, all his possessions being confiscated after the Lombok war and the annexation of that island, but still having a lot of influence (which he uses in the right way, being a true Buddhist), has promised us all kind of assistance in every respect, even being willing to go with us to Bali and Lombok to introduce us to the princes and to the people.

Who will help us? All our brethren who read this, kindly do whatever you can and send us help; if not: we are afraid that we cannot go any further with our work. What can, what will, you do?

For our Indian brethren, the following:

India is the country where the Exalted One chose to be born in and it is there that He lived and preached. His own feet walked your streets long and many years ago. Your rivers and mountains heard His gentle voice, and your forests gave Him shelter from the scorching rays of the tropical sun. He has drunk the water of the Ganga and lived in the Deer Park in the neighbourhood of Benares, your holy city. Your ancestors have listened to His Teachings and enjoyed His Preaching of the Noble Eight-fold Path. How many of your forefathers paid homage to Him and walked the way pointed out by Him!

The Buddha passed away into Parinirwana but His teachings remain here with us, and His Name is blessed by lakhs and lakhs of men and women—both Oriental and Occidental.

It is for the diffusion of His Teachings that we ask your help and we have no

doubt that you will take advantage of this chance to pay homage to the Greatest of your countrymen. India has had her warriors and kings. Mother India brought forth many sons and daughters. But in the Prince of the Sakhyas, in the King of Truth, she has given to the world a far greater gift than a war lord. For **THE GIFT OF LAW EXCELLS ALL OTHER GIFTS.**

That is why we expect our Indian brethren and friends to be most enthusiastic for our work in Java and Bali.

In Western countries temples have been built in honour of the Great Indian Preacher. Thousands of Europeans utter His Name and bless the day on which they first heard about the Foundation by Him of the Kingdom of Righteousness. Should then the descendants of those who have followed Him who founded this Kingdom, of those who have listened to His Teachings, be indifferent and not answer when His call comes to them by the mouth of some of of His Occidental followers, unworthy as they may be ?

Friends, in the name of India, in the name of your Saints and Teachers, and in the name of India's most brilliant sons, we come to you asking for your help in spreading the Dharma taught by Him.

And to our other brethren in all parts of the world, to whom may come this plea, we wish to say;

The whole world longs for happiness, for freedom from suffering and for Peace. The law of the Buddha gives a better way to Eternal Peace than all human laws and Peace Conferences. Help us to give to this part of the world the greatest gift man ever can give, and remember that **THE GIFT OF LAW EXCELLS ALL OTHER GIFTS.**

Donations may be sent to Rev. W. Josias van Dienst, Deputy Director-General of The International Buddhist Mission, Java Section, 54, Tjilendek, BUITENZORG, Java, Netherlands Indies.

NAMO BUDDHAYA.

A HISTORICAL SURVEY OF THE KOTAHENA RIOTS

By J. A. Will Perera

(Concluded.)

PALM SUNDAY.

We now come to the actual conflict. The first interruption took place on Palm Sunday, March 18th, when a few Catholics stood at St. Lucia's Corner and obstructed a perahera coming to the Vihara. As the processionists went on heedless of this remonstrance, the Catholics pelted stones from a distance at an image carried. The Police then and there took the offenders into custody, but they were discharged either that very day or the following morning. Had these rioters been prosecuted and punished the subsequent

riots would never have occurred. Police inertia on this occasion stimulated the Catholics who on Good Friday and the days after, formed themselves into unlawful assemblies on a much larger scale in utter defiance of authority for the avowed purpose of hindering the affairs of the Buddhist religion.

The Committee of Buddhists in their letter of 16th April complained of this Police inaction on Palm Sunday and blamed the Force for the alarming events that followed.

GOOD FRIDAY.

Full Moon Day and Good Friday fell on March 23rd 1883. The Buddhists had already surrendered their license for this day and it was cancelled. Catholics who were unaware of the cancellation gathered in battle array opposite St. Anthony's Church, Kochchikade—the new route of perahera in order to avoid the Cathedral. This showed the Catholic determination not only to prevent peraheras passing their Cathedral, but also to prevent *any* perahera reaching the Temple on Good Friday.

Rumours of impending trouble reached Police Headquarters. Forty to fifty constables were sent to reinforce the Pettah Police on Good Friday morn. The Police did not ask the hostile crowds to disperse because the Inspectors in charge had assured the crowds that no peraheras were en route. The mob thinned gradually on receipt of this assurance, but reassembled later owing to fresh rumours of peraheras. There were no peraheras and no disturbances on Good Friday. The Police failed in their duty, however, in not prosecuting the leaders of these unlawful Catholic mobs. The Buddhists drew the attention of the Commissioners to this failure. They said that the Police Stations between Kotahena and Mutwal could not have been ignorant of the crowds and crowd movements. Inspector Marshall it seems passed Kochchikade several times on Good Friday, and was aware of the dimensions of the mob, their intentions, and that several drunkards had mingled in the crowds. He only pacified the mobs by telling them that no peraheras were en route, but he failed to warn them to disperse. This encouraged the Catholics.

Readers will be surprised to know that the Inspector General received no reports

whatever from his subordinates of these events on Good Friday. Had he been, he would have taken timely steps, and also averted the clash on Easter Day. Saturday the 24th was an uneventful day. The calm on this day was due to Catholic preparations for the battle on the morrow.

EASTER SUNDAY.

In the forenoon of Easter Sunday, March 25th 1883, nothing untoward happened. This was the lull before the storm that broke out in the afternoon. At 12 noon a detachment of 60 to 70 constables in charge of 2 sergeants left Police Headquarters, Maradana, for Kotahena Police Station. They were to remain there till the Perahera arrived. The senior sergeant was empowered to use the force if and when an emergency arose even before the arrival of the perahera. The Police Inspector of Kotahena instead of remaining at his station till this detachment arrived from Maradana quitted his post, even before the reinforcements left Maradana. Why did he do so? It was not an act of cowardice as he went to Borella to accompany the procession. Whether he was ordered to do so or whether he went of his own free will, was not disclosed at the enquiry.

PERAHERA STARTED.

The Perahera started at 1-30 p. m. after A. S. P., Mr. Hollend, and 2 Inspectors had searched it for images which were likely to offend Catholics, because rumours were afloat from an early hour that insulting effigies were to be taken in the procession. Mr. Holland was a Roman Catholic. He as well as the Inspectors "satisfied themselves that there was nothing objectionable and that the rumours were false."

Hundreds of men, women, and children went in perahera. They were escorted by 2 Inspectors and 12 constables. The route taken was the present tram road up to Maradana Bridge, and thence through Skinner's Road South. As rumours were persistent that there would be trouble—not that he anticipated rioting—Major Tranchell, Acting I. G. Police, decided to go to Kotahena. On his way there he passed the perahera near the Maradana Bridge. He observed that it did not carry emblems insulting to the Christian religion, although there was ample music, maskers, and other mummery. In brief, he "saw nothing objectionable or disorderly."

CATHOLIC CALL—TO ARMS.

How were things shaping at Kotahena? Close on 1 p. m. there was a "violent ringing of the Cathedral bell" which was taken up by the other Catholic churches in the neighbourhood. This tocsin looked like a "preconcerted signal" wrote the Commissioners, because a moment after, large numbers of men with white crosses painted on the foreheads and backs (Nineteenth Century Crusaders!), fully armed with clubs poured into St. Lucia's Corner where they took their stand facing Maradana.

The sergeant in charge of the newly arrived Police detachment from Maradana hearing the Catholic "call-to-arms", marched his men from Kotahena Police Station to St. Lucia's Corner, where he found a crowd of over a thousand armed crusaders with white crosses fore and aft. He ordered them to disperse but met with a refusal. After some delay he sent a message to the Inspectors escorting the perahera.

When the perahera reached the canal bridge on Skinner's Road, news reached the Buddhists of the Catholic concen-

tration, riots, and that a bhikkhu had been mauled. Immediately the perahera broke up, the processionists rushed to a timber yard close by, armed themselves, re-formed, and marched in battle array to give combat to the soldiers of the white cross. Major Tranchell Acting I. G. P. was then quarter of a mile ahead of the perahera and did not notice the transformation the hitherto harmless perahera had undergone. At Messenger Street Corner on seeing a serious assault on an innocent man by some roughs, Major Tranchell hastened to fetch aid from Kotahena. To his surprise when he reached St. Lucia's Corner he came up against the white crossed turbulent mob with the constables helplessly scattered among them like black punctuation marks. The Police were unable to act together because they had allowed themselves to be drifted hither and thither like helpless craft on a stormy sea.

POLICE RETREAT.

Major Tranchell's order to the Catholic crowd to disperse went unheeded, so, with difficulty, he gathered a posse of constables and hurried back to hold up the advancing perahera, which had now passed Messenger Street and was surging forward. The Buddhists were also obstinate and refused to turn back. The Major then made a second attempt to disperse the Catholics but was again balked. Thereupon he ordered the Police to charge the mob. The Catholics retaliated with brick-bats and stones on the face of which fusillade the Police retreated in disorder.

MILITARY AID.

The situation was serious. The Police were sandwiched between the combatants. The Major despatched a mounted messenger for military aid. Meanwhile he endeavoured to keep the opposing forces

apart, the Police were demoralised, the vanguards of the combatants broke through the Police and fought fiercely for supremacy. The Buddhists attempted to force a passage by driving carts through the Catholic crowd, the latter seized and slaughtered the bulls, demolished the carts, and burnt their contents and debris on the road. A Buddhist peasant named Juan Naide was brutally stabbed to death by the Catholic mob which was composed of fishermen and the lower classes. Many were wounded in the conflict, 30 of them (including 12 constables) were so seriously wounded that they had to be conveyed to Hospital. The total number injured was very large.

During a lull in the fighting A. S. P. Holland succeeded in taking some Catholics inside the Cathedral where a Roman Catholic priest addressed them. Thereafter the crowd separated, but did not disperse till mounted military officers arrived and ordered dispersal. A shower of rain also helped to cool and melt the contending forces. A detachment of the Royal Dublin Fusiliers arrived later to find that all actual fighting had ceased and the Buddhists had retired as far as Green Lodge.

Further up the street Catholics were stoning the Vihara with the besieged Buddhists returning the shots. The military were soon on the scene, cleared the streets, and restored order. Military guards were placed at the Vihara and the Convent till the following morning until relieved by the Police. The whole city passed an anxious night but nothing occurred.

EASTER MONDAY.

As two peraheras were expected on Easter Monday further trouble was possible on the morrow. One procession was

to come from Koratota, 10 to 12 miles away on the Ratnapura Road, while the other was from Peliyagoda beyond the Bridge of Boats. At dawn Major Tranchell went with an armed force of 40 to 50 picked constables to Kotahena. He found the Catholics in a tense state of excitement because a Roman Catholic priest had been assaulted. Bells pealed in all directions calling the faithful not to prayer but to fight, and armed men were assembling as on the previous day. He promptly sought military assistance. Two companies of the Royal Dublins arrived in no time. One company cleared the Kotahena streets, the other accompanied Major Tranchell with the object of preventing the march of the Koratota perahera. The armed Police were stationed at the bottom of Layard's Broadway to maintain order along that road.

KORATOTA PERAHERA

The Major found the Koratota perahera halted on Urugodawatta bridge. He therefore drew up the troops in a garden close to the bridge and then tried to persuade the bhikkhu to take back the unarmed procession, composed as it was mainly of women and children. Capt. Hansard arrived with Mr. Boake, J. P., and tried similar methods. The bhikkhu consented but asked for time within which to give food and rest to the females and children. Eventually the rear of the perahera retired, but "some Colombo roughs" had mixed with the head of the procession, tried to push forward, became violent, and made efforts to drive the carts towards Colombo. The troops that were in ambush were summoned, and they upset the carts into a paddy field below. There were no more signs of unrest and the procession returned to Koratota.

PELIYAGODA PERAHERA.

The Peliyagoda perahera had by then crossed the Bridge of Boats, come up and halted at the junction formed by Layard's Broadway and Grandpass Road, where they were confronted by Mr. Mason, the Police Magistrate. This procession Mr. Mason found to be fully armed with swords, clubs, etc., in addition to having 12 men with loaded muskets and dressed as soldiers in old uniforms.

An armed demonstration was considered necessary. Mr. Mason accordingly drove down Layard's Broadway to the spot where armed Police were stationed, and asked the Inspector for assistance, only to receive the startling reply that the latter doubted the loyalty of his men who were likely to refuse to shoot.

Mr. Mason then drove to Kotahena when 25 men of the Dublins were placed at his disposal. He took 5 of them into his carriage, also Lieut. Adjutant Thomas and returned to Grandpass. The other 20 Dublins were asked to follow up at once. Mr. Mason and Lieut. Thomas ordered the armed "soldiers" in the perahera to lay down their arms, which they did. The others surrendered their swords and clubs also without resistance. Three cart loads of "ammunition" (stones) were seized. On the arrival of the 20 Dublins the leaders of the perahera agreed to go back but asked for protection fearing attack. Messrs. Mason, Boake, Morgan, and the Justices of the Peace each took charge of a party and escorted them as far as the Bridge of Boats.

No collisions took place, order was restored, and military guards posted at the Vihara and Convent till relieved by the Police next morning.

FAILURE OF JUSTICE.

"For this serious riot committed in broad daylight, and attended by murder and bloodshed, not a single person was ever put on his trial". So wrote the Hon: Mr. (later Sir) F. R. Saunders, Govt. Agent, Colombo, in his Administration Report, 1883. In his opinion it was "one grave case of failure of justice to overtake criminals" who attacked "un-offending Buddhists". In 1883 the Penal Code and the Criminal Procedure Code were passed by the Legislative Council and Mr. Saunders hoped that their effect "will be to render the conviction and punishment of offenders more speedy, certain, and effectual."

GOVERNOR APPOINTS COMMISSION.

Governor Sir J. R. Longden appointed the Hon: Mr. F. R. Saunders, G. A. W. P., Lt. Col. J. Duncan, Commanding 1st Battalion, Royal Dublin Fusiliers, and Mr. J. H. de Saram, District Judge, Kurunegala, as Commissioners to enquire into the causes of the riot, about the failure of the Police, and the necessity for seeking military aid. Quite a number of witnesses were examined; the letter addressed to them by a Committee of Buddhists, the I. G. P's reports on the riots and regarding a departmental enquiry by him into allegations of bribery against a Police Inspector were among the documents considered. Papers relating to this outbreak in the offices of the I. G. P., and the S. P. W. P., were also scrutinized.

THE REPORT.

The Report of the Commission was issued on 29th May 1883. The Commissioners found 8 causes of this riot, which were enumerated in the first article of this series.

(a) Police Failure

The Commissioners saw 7 reasons for the failure of the Police. They were:—

(1) Police should have been able to quell it and timely precautions would have eliminated military interference.

(2) Reports from subordinates were verbal and informal.

(3) Diaries or Information Books kept by sergeants in charge of stations were very unsatisfactory.

(4) There was absolutely nothing on record in the Police Office re events on Good Friday.

(5) Capt. Hansard, A. S. P., was out of the Island during Commission's sitting—nothing known of Police arrangements. He was S. P. W. P. At the time of the riot he was hourly expecting to leave Ceylon. He had broken up his establishment and was living 8 miles away from Colombo. He was therefore absent on Easter Sunday and "knew nothing of the riot till too late to be of use."

(6) Police arrangements defective for Easter Sunday and S. P. W. P. responsible.

(7) Police arrangements generally condemned until Major Tranchell arrived.

The Police Force the Commissioners found to be quite strong but they were powerless because they allowed the riot to develop. Major Tranchell's action therefore in seeking military assistance was justified.

POLICE BETWEEN TWO FIRES.

Migettuwatte was convinced that Buddhist discomfiture was due to his giving the Police Inspector, Kotahena, only 50 rupees when he demanded a bribe of Rs.

100/- "nominally as a loan". He considered that the Police escorted the perahera in order to see the Buddhists defeated.

The Roman Catholics on the other hand averred that the Police protected the Buddhists and attacked them.

Mr. Campbell, I. G. Police, in his Administration Report wrote thus:—"I was in England at the time, and Major Tranchell was acting for me, but I had to go very fully into the matter on my return, and I came to the conclusion that the Police had been unduly blamed, and did not get the credit they deserved. "The I. G. P. expected credit where none was due or deserved."

It was only after the riot that Mr. Campbell thought it necessary to have all the Colombo Police Stations, Jails, and public institutions, connected to each other by telephone. There was not even telegraphic communication available to the Police. "Indeed the Police is rather starved in every way," wrote the I. G. P., "to justify which statement I would add to what I have stated before, that we have not one mounted constable in the Colony, and not a vestige of harbour police anywhere." Such were the conditions 50 years ago.

This riot was also responsible for the formation by Governor Longden of a *corps d'elite* of Malays picked out from the Police Force to be stationed in Colombo as they "are probably the best fighting men."

MILITARY AID.

The Commissioners finding may be summarized under 4 heads, viz:—

(1) I. G. P. acted discreetly in calling military—only course to pursue after defeat of Police by mob.

(2) Though fighting had ceased when military came, order had not been restored.

(3) The appearance of the military pacified the entire city on Sunday and Monday nights.

(4) Major Tranchell justified in calling the military again on March 26th owing to previous day's alarming riot and Police powerlessness.

Commenting on the Koratota and Peliyagoda peraheras which were forced by the military to turn back, the Commissioners were of opinion "that in neither one did the Buddhists intend seriously to resist constituted authority. "Why did not the military then purge these peraheras of the unruly element and escort the harmless men, women, and children to the Temple? It was clearly their duty to have done so, and punished the Catholics if they attempted to molest the processionists. Instead, they were unfair to the Buddhists in that the harmless were turned away along with the rowdies, who alone should have been expelled from the peraheras. Was this due to the Dublins being Catholics drawn from South Ireland, predominantly Catholic?"

GENERAL REMARKS.

The Commissioners recorded under the above heading:—

(1) Buddhist perahera started from Borella with no intention of insulting the Catholics, with no anticipation of a riot, and they carried nothing objectionable.

(2) Catholics took offence at figure of Mahabamba (Brahma) carried in Palm Sunday perahera which though a man, the Catholics alleged was draped to represent Virgin Mary. "After careful

consideration", wrote the Commissioners, "we are of opinion that no such insult was intended by the Buddhists". The image had been carried before without any imputation, so the Commissioners considered the Catholic complaint "groundless".

(3) Unlawful Catholic crowds on Good Friday and Easter Day "were thoroughly organised and previously arranged by the Roman Catholics with the express intention of attacking the Buddhist processions" The ringing of the church bell on the Sunday "was evidently a preconcerted signal", the Commissioners adding that the Roman Catholic authorities were to blame for allowing it to be rung, and also for the disinclination shown to hand over the bell-ringers to justice. The Catholics recognise that the tolling of bell at unusual hours and in an unusual manner is a signal of danger and a call to gather together. The Commissioners were told that bell is under control only in one church and that it was open to anyone to toll the church bell to raise an alarm. "Such a state of things, if it exists", wrote they, "is clearly undesirable and we think that in all Roman Catholic churches some sort of control should be placed over the bell; or, at any rate, that the authorities should be held responsible when it is made the means of assembling a mob of rioters to create a disturbance." The Commissioners said that it was impossible to think that a body of influential clergy and laity, with retainers and servants, should not prevent the bell being rung or identify the persons who tolled it. In concluding they recorded that "the fact that these persons have not yet been handed over to the Police for exemplary punishment is, we consider, a standing reproach to the Roman Catholic authorities at Kotahena."

YOUNG MEN'S BUDDHIST ASSOCIATION

HALF-YEARLY GENERAL MEETING

The half-yearly general meeting of the Y. M. B. A. was held on the 9th ult. at the Headquarters.

The Honorary Secretary, Mr. Rajah Hewavitarna, submitted the report and the statement of accounts.

While commenting on the work done during the past six months, Sir D. B. Jayatilaka said that the financial position required careful consideration as there was really a deficit at the end of the six months, which was due to expenditure on account of the Magazine. Hitherto that expenditure had been borne out of accumulated interest on the Buddhist Press Fund but this was found to be insufficient and the charge was made against revenue. If subscriptions were paid in regularly, he felt sure they would have a credit balance at the end of the year as they did have in the previous year. It was for the Committee to consider whether the names of those people who neither paid their subscriptions nor took any interest in the activities of the Association should remain or be struck off the list. It was better to have a smaller number of really active members rather than a large number who took no interest whatever in the Association.

Referring to the religious examinations the President said that in March last there were 176 centres in different parts of the Island. It was not easy to realize the amount of work involved in the task of supervising the examination—responsible work which entailed some hardship but cheerfully borne by the voluntary workers who undertook the task. It was most remarkable, he said, that for the last thirteen years there had not been a single instance of a single question having leaked out. That was indeed a creditable state of affairs. The time had arrived when special arrangements would have to be made to create an organization to continue the examinations. He wished to add that the expenditure so far on examinations had been hardly anything worth mentioning, except of course the provision for prizes which was a different matter. In conducting the examinations the cost was only about Rs. 600. "I wonder what it will cost the Education Department to conduct the examination of a thousand candidates at 176 different centres in five Provinces in the Island?" asked the President who maintained that it would entail a very large expenditure. "But here our examinations are conducted by volunteer workers both members of the Association and others. We have been able to conduct the examination very efficiently for the last 12 years without very heavy expenditure, which is, I think, a very creditable performance." There was the Teachers' Examination, he said, which too was growing in popularity. Last year 19 applied and this year the number of applicants was 35.

As regards the "Buddhist" he said that the subscribers to the Magazine were few from among the general Buddhist public. It was up to them to secure a large number of subscribers in the country. He appealed to all members to make every effort to increase the number of subscribers to the "Buddhist." As it was they could not go on suffering an annual loss of nearly a thousand rupees for it.

With regard to the Shrine Room at Mantivu Lepor Colony, he said that they had in hand Rs. 1,300, but a further Rs. 700 was required in order to start the building. He did not wish to make a start until the whole amount was in hand, as they could then complete the building without interruption. He knew of some people who were under the impression that there were no Buddhist patients at Mantivu. He wrote to the Government Agent and asked him to send the number of Buddhist patients at that Asylum and the reply received was that there were thirty-eight of them. Although a certain member speaking in somewhat philosophic style did not favour the idea of providing a shrine to those isolated victims of the dead malady, it would be admitted on all hands, said the President, that the very fact of their isolation was sufficient argument in favour of the provision, so that the poor sufferers might get a certain amount of consolation at a shrine. He hoped that in the course of the next few months the balance necessary would be forthcoming and the building started.

The report and accounts were adopted and the meeting then terminated.

PRESENT DAY GERMANY.

Herr Von Pochhammer,

THE GERMAN CONSUL,

will deliver a public lecture on
"PRESENT DAY GERMANY"

**AT THE CENTRAL Y. M. B. A.
BORELLA,**

on Thursday the 19th inst.

at 5.30 p. m.

OF LOCAL INTEREST

Bhikkhu H. Dhammaloka who was till recently studying Indian philosophy in Santiniketan has joined Nalanda Vidyalaya as lecturer in Sinhalese and Pali. He is not expected to return to India.

* * *

Dr. E. W. Adikaram, M. A. Ph. D., who returned home last month has joined the Tutorial Staff of Ananda Sastralaya, Kotte. It will be interesting for the readers of *The Buddhist* to hear that he has kindly consented to contribute articles to its pages. Dr. Adikaram took keen interest in Buddhist activities in London during his stay there. We wish him a brilliant future.

* * *

Bhikkhu B. Ananda Maitreya paid a visit to the Y. M. B. A. last month. We understand that he

is thinking of removing his Pirivena from Balangoda to Colombo.

* * *

Bhikkhu Narada delivered a series of sermons at Nuwara Eliya under the auspices of the Y. M. B. A. of that Town. This was followed by another series by Bhikkhu Dhammaloka. These sermons have had considerable influence on the residents who are attempting to revive Buddhist activities here.

* * *

The first lecture under the Ratnayaka Trust was delivered by Professor Sir Sarvapalli Radhakrishnan on the 2nd instant at the Town Hall, the subject being Teachings of the Buddha.

GLEANINGS

Orient and World Peace

I believe that the Eastern nations, China and Japan, who are pacifist by tradition and temperament, have a good deal to contribute to the new world of culture. They are the necessary complement and corrective to the dominant rationalist pragmatism of the West. They may not be advanced politically, but political values are not the highest—nor are they all values. If we are servants of the values of spirit, of truth and justice, peace and honour, let us adopt in our lives—and with our lives—the maxim: *So long as one man is in prison, I am not free; so long as one nation is subject, I belong to it.*—Professor Sarvapalli Radhakrishnan in *India and the World*.

Captain H. N. M. Hardy's New Home

A year ago we reported that Capt. Hardy had fitted up a Buddhist Shrine at Le Rousses, Jura France, and that Buddhist visitors would be welcomed. We regret that Capt. Hardy has had the misfortune to have the house burned down, the shrine and its furnishings being totally destroyed. A letter from him early in March informs us that he is negotiating for the purchase of a house in the south of France, and that he hopes to fit up another Shrine. A later communication gives the following address as his permanent home; St Paul, Alpes Maritimes, France.—*Buddhism in England*.

Buddhist Renaissance in Burma

Of late there has been some effort made on the part of the laity as well as the clerics, to restore the "Bhikkhu" to his former high state. A certain section of the press of the country has been agita-

ting for this, in the interest of religion. The mere action of certain thinking people in withholding support from "Bhikkhus" who believe that politics should come *before* the Teachings of the Buddha, has put some check upon this ecclesiastical avalanche on the political precipice. The politicians themselves are finding the problems of the Bhikkhu-politician a veritable Frankenstein monster. Our hope is that if the people and the Order work hand in hand to set things right in this matter of the problem of the Church and politics, we may with confidence look forward to a successful Buddhist Renaissance in this direction also.—*The British Buddhist*.

As Others See us

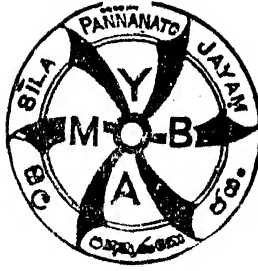
The Editor of *The Scholar* writes:—I have read your September issue with considerable interest because it is in commemoration of the Banner of Peace movement.

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No. 7

NOTES AND COMMENTS

Buddhism in Europe In spite of the alleged persecution of Jews in Germany we are happy to publish elsewhere certain information in connection with the Buddhist activities in Europe. It appears that in Soviet Russia Buddhist studies are encouraged to a great extent and a special Academy is established to teach Buddhism. In Germany, the Dhamma seems to be making headway. Bhikkhu Ananda Kausalyayana informs that a young German has been admitted to the Order and that he is coming out to Ceylon to receive Ordination. The Buddhist House established by the late Dr. Dhalke is carrying on its usual activities with unabated vigour. Our Hungarian friend Mr. Kovas Georgy informs us that the Budapest Buddhist Group is rapidly increasing and that the number of people interested in the Dhamma is also growing. We take delight in publishing these facts not merely because the numerical strength of the Buddhists is on the increase, but because we feel that the more they study the Dhamma the greater will be their opportunity to realise that intolerance and persecution do not lead them to establish permanent peace.

Roerich Peace Pact Private Secretary to Professor Roerich writes: "It is very nice that your Journal commemorated this Washington Convention in such an impressive way. It will be interesting for you to hear that Mr. H. Wallace, member of the Roosevelt Cabinet is Protector of the Convention and Senator Wagner—Chairman. So far already ten countries have officially expressed their participation. Sir D. B. Jayatilaka's message will be read at the Convention. It will also interest you that Professor de Roerich was recently elected Hon. President of the International Buddhist Institute in San Francisco, of which the Rt. Rev. Abbot Kenju Masuyama of the Hongwanji is President."

* * *

Our Prize Day The annual distribution of prizes in connection with the Y. M. B. A. religious examinations will be held on the 18th instant at 3 p. m. at the Association Hall. Mrs. A. M. de Silva will distribute the prizes.

DISCOURSE ON KOKALIKA

Translated from Sutta Nipata by Pandit H. Nandasara

Thus have I heard:—When the Buddha was living in Jetavana monastery at Sawatthi, dedicated by Anathapindika, the Bhikkhu, Kokalika went to Buddha, paid obeisance to Him, took a seat and said "O Sir, Sariputta and Moggallana are baseminded and mean." "Kokalika", said the Buddha, "hold your tongue, do not say so, be satisfied that Sariputta and Moggallana are highly virtuous." For the second and third time too Kokalika said, in spite of Buddha's warning and good counsel "O Sir, although you are trustworthy, yet I persist in saying that they are meanminded." Then Kokalika went away. Within a short time afterwards his body was covered all over with tiny pimples of the size of mustard seeds. They gradually grew in size till at last they were big as Beluwa fruits. Then they burst and blood and pus flowed out and he died. Kokalika was then born in the Purgatory known as Paduma by reason of harbouring ill-will against Sariputta and Moggallana. The brahman, Sahampati by name, came at midnight to Buddha, paid obeisance to Him, informed Him of Kokalika's death and rebirth in Paduma-purgatory, and disappeared then and there. On the following day, Buddha called the Bhikkhus together and told them what had happened on the previous night. Then a certain Bhikkhu questioned "Sir, how long is the life-span of beings in Paduma-purgatory?" Buddha replied. "It is impossible to calculate the life-span of a person in Paduma by hundreds, or thousands, or hundred thousands of years." "Is it possible, Sir, to illustrate it by a simile?" asked the Bhikkhu. "Yes" said the Buddha. "Suppose a person throws away one grain of sesame once in a thousand years from a heap of

twenty Kharis. After a long time the heap will vanish, but the life-span of beings in the Abbuda-purgatory will not come to an end. The life-span of beings in Nirabbuda is twenty-times that of those in Abbuda. The beings in Ababa stand in the same relation to those in Nirabbuda, in Ahaha to those in Ababa, in Atata to those in Ahaha, in Kumuda to those in Atata, in Gandhika to those in Kumuda, in Uppalaka to those in Gandhika, in Pundarika to those in Uppalaka, in Paduma to those in Pundarika. And Kokalika is born in Paduma."

The Buddha continued:—

In the reviler's mouth there is an axe by which he cuts himself.

He who condemns the praiseworthy and praises the contemptible, accumulates evil which will destroy his happiness.

To lose all wealth and even one's own self in gambling is a trifling loss in comparison with the tremendous disaster that the harbouring of ill-will towards the good will bring about.

He who abuses the noble minded, suffers in Purgatory on account of his evil mouth and mind, for a period of a hundred thousand Nirabbudas and fifty-one Abbudas.

Both the liar and the reviler on false grounds, will be on the same level hereafter, being born in Purgatory on account of their mean actions.

He who hates a pure and innocent person incapable of hating in return, is sure to meet the reaction of his hatred just as dust thrown windwards comes back to the thrower.

* If one is covetous, faithless, greedy, obstinate, miserly and given to tale-bearing, like you, Kokalika, he talks ill of

* According to Buddhaghosha what follows from this point is Sahampati's address to Kokalika.

others. You, the evil-mouthed, the mendacious, the wicked, the destroyer of progress, the last of men, the bastard, are throwing dust on yourself. You, evil-doer, ridicule the righteous. Accumulating bad actions thus, you shall go to Purgatory (Maha Naraka) to suffer there for a long time.

There is none whose Karma will be without effects. The suffering here for the evil-doer will be little, but hereafter it will be as follows:—

The torturers in Purgatory will keep him on red-hot iron pikes and put red-hot iron balls into his mouth, according to his Karma.

They will never speak kind words to him, never approach him with kind faces and never offer to help him. They will cause him to lie down on burning embers and encircle him with flames.

He will be tortured in an iron net work and thrown into a dark smoky place the smoke whereof will corrode his eyes and destroy them.

They will put him into a huge Cauldron filled with molten metal in which he will be coming up and going down for a long, long time.

Then again the evil-doer will be boiled in molten metal, mixed with blood and pus, which has the effect of putrefying his flesh.

He will be tortured in an abode of worms, which has neither ingress nor egress, for all sides including the top and bottom are closed with plates of metal.

He will be caused to enter the † forest of swords where he will be cut by the falling leaves. When he falls down, the torturers cause him pain by pulling his tongue out with a sharp hook.

Then they will throw him into a river of terribly rapid currents and of water that bites.

Again he will be thrown into a place where hungry dogs, jackals, crows and vultures will eat up lumps of his flesh.

The conditions in Purgatory are dreadful. Therefore the evil-doer must hasten to do good in the remainder of his life.

The evil-doer must suffer in such dreadful Purgatories as mentioned above for a long, long time; therefore one must be very careful in one's words and thoughts concerning those that are pure, righteous and lovable.

† The leaves of the trees of this forest are sharp as swords.

Mr. W. T. STEAD'S MESSAGES FROM "BEYOND"

By J. A. Will Perera

When the White Star Liner "Titanic" struck an iceberg in latitude 41°16' North, longitude 50°14' West, two decades ago, Death's cold, ironic hand fell upon William Thomas Stead, the grandest journalist of his time and one of the world's greatest men. He was a most fearless truth-speaker, a great truth seer, a champion of freedom, and a world-politician who fought oppression and injustice in any form in any part of the world. The friend of Tolstoy, John Morley,

Gladstone, Carlyle, Rhodes, and Cardinal Manning, he was privileged to be on a "Titan who strove against the gods in vain", but was not destined to survive the disaster. Had he been saved, the world would have been the happier, the world war perhaps averted, because Stead would have interviewed every monarch and politician and worked strenuously to prevent that catastrophe.

Stead was the son of a Congregational Minister, the Rev. W. Stead of Embleton,

in the north of England. He was 63 years old when the ocean swallowed him up. Although he was the son of a Christian minister he took a keen interest in matters psychical. In 1909 he started "Julia's Bureau" in London. The formal opening was on April 24th that year, with Mowbray House as its London Office, and Cambridge House, Wimbledon, as its "Inner Sanctuary". The first seance was at Wimbledon, and messages were read from "Julia" who was a dead American journalist named Julia A. Ames, whom Stead met in England in the year 1890. During her lifetime Miss Julia Ames was not a Spiritualist, but a Methodist, highly religious, very level-headed, and possessed of common-sense. She was 30 years of age when the meeting with Stead took place, but she was not destined to be on earth for many years, for, on her return to the U. S. A. she contracted pneumonia and died at Boston in 1891.

A short time after Miss Ames's death Mr. Stead was conscious of his ability to "write automatically". This is how he recorded his first experience. "I tried. Before I had sat three minutes my hand began to move, very tremulously at first, and making marks that were at first almost unintelligible.....At last.....a message was written out." In 1892 at the request of a Miss. E. he tried to communicate with Julia Ames who died the previous year. "I sat before the window", wrote Stead, "with the pencil in my hand, and said, 'Now Miss Ames, if you are about and care to use my hand, it is at your disposal if you have to say anything to Miss E.' Almost immediately my hand began to write, not in my accustomed handwriting....."

From 1892 onwards there came a series of messages from Miss Julia to

Stead, till in 1894 she sent the following message across:—"I have long wanted to establish a place where those who have passed over could communicate with the loved ones left behind. At present the world is full of spirits longing to speak to those from whom they have been partedbut without finding a hand to enable them to write. It is a strange spectacle. On your side, souls full of anguish for bereavement; on this side, souls full of sadness because they cannot communicate with those whom they love.....What is wanted is a Bureau of communication between the two sides. Could you not establish some such sort of office with one or more trust-worthy mediums?". Julia's Bureau was "a tentative effort to build a bridge across the grave by which it is possible to communicate with those who have passed over to the other side after the change which is called death." Stead claimed to have conversed with the spirit of Gladstone, a certain "High Spirit," and many others. Close on 1909 Julia is said to have "written" to Stead about the early establishment of the Bureau, and also predicted that funds were forthcoming for the venture. A few months went by and Stead became the Special Correspondent of the "New York American" on an annual salary of £ 1,000, which sum he devoted entirely to the Bureau and its work. 150 cases were undertaken during the first 4 months of the Bureau's existence, and of these, only one solitary case proved "not to be in entire accord". Julia personally directed the activities of the Bureau in order "to minimise the risks and diminish the dangers attaching to this attempt to bridge the grave". Clients were numerous, but everyone who went for help was not accepted. Rules were also numerous and the accepted clients had to observe them scrupulously. Up to the

time of Stead's death (i. e. three years' activities of the Bureau), it seems over 600 clients received succour and were quite satisfied that they had been able to get into touch with their dear departed, and that they had not been defrauded by the Bureau. The financing of the concern fell on Stead's shoulders alone who found the working expenses exceeding the £ 1,000 he had earned from the "New York American" and diverted to the Bureau. Stead's daughter tells us that "every case entailed an out-of-pocket expenditure of £ 2. sh: 2., over and above the outlay on office. It was nearer £ 2,000 "

1. STEAD APPEARS TO HIS DAUGHTER ESTELLE.

In her book "My father", published a year after Stead's death—to be precise, in 1913—, Miss Estelle Stead states that she had seen her father since he went to his death with the "Titanic". She writes of that:—"*Three weeks after his passing he came to the upper room in the inner sanctuary of Julia's Bureau. In that room.....he . . .the beloved chief came and spoke to those who prayed and waited, knowing he would come. Clearly he showed his face that all might see, and as it faded into darkness his voice rang through the room and he spoke saying: 'All I Told You is True.'*"

2. STEAD'S MESSAGE TO MRS.

CORA L. V. RICHMOND OF CHICAGO.

Two weeks after Stead met with his tragic end, he described his experiences in, and after, the wreck of the "Titanic" to Mrs. Cora L. V. Richmond, Pastor of the Church of the Soul at Chicago, who had met Stead at Darlington in the early 'eighties, and whose life-work Stead is said to have revered. The particulars given below were gathered from the

"Sketch" of July 10th 1912. The message was "given through" this pastor after she had rattled off some introductory remarks. "And it is not strange, dear friends", went on Mrs. Richmond, "if he shall seek through the instrumentality of a friend, your Pastor.....to speak of his first word since the world was paralysed with the horror of two weeks ago. We do not claim that he will actually deliver the address, but he was a life-long newspaper man, and knew how to dictate, and the 'wireless' between your Pastor's brain and the other world is not interrupted, and it will not be, if we can help it, today" A hymn was sung at this stage after which "*there was a palpable change in Mrs. Richmond's appearance and manner*" according to a pamphlet that gave a detailed report of the proceedings, so says the "Sketch" of 21 years ago. The message or rather the address that followed the physical change in the Pastor, and which was "given through her", was, we are told, in the first person, as if Mr. Stead himself was speaking to the audience or congregation.

Mr. Stead spoke through Pastor Richmond thus:—

"*Dear friends, I have been properly introduced to you, but I am no Hero.*" Then Mr. Stead described his feelings and actions after the "Titanic" struck the ice mountain. His message became interesting only after the ill-fated ship took her last plunge beneath the icy waters sucking in those floating or swimming in the vicinity.

Mr. Stead continued:—"*When all had been done that could be done, we had to go. The cries of agony were terrible. Death! and after the first roar—The rush of waters—A great surging, suffocating sense—I awoke as one awakening from a horrible dream My son! My son! Yes, the first to meet me* (N. B. This was Mr.

Stead's son who died about five years ago) *He was one of the rescuers from that realm where life boats are never lacking. I was Alive! Awake! Awake! They had found me.....Then I knew that I was not in the body at all, but I was trying to help those spirits struggling to join their friends who had gone out in little boats—Their Wives, Sisters, Mothers..... and we stayed hours and hours above the spot where the ship went down, following the little boats to try and help the spirits that were still to live in their bodies. I realised there was no fault with the officers; I realised that the crew had done the best they could under such circumstances, I realised that there were not enough boats, and I realised afterwards that probably that was the only fault, or principal fault.—“The affairs of this world had not been forgotten by Mr. Stead because he proceeded” I was not in favour of all Mr. Carnegie's ideas—Disarmament, ‘Peace at any price’. I believe in peace born of right and so when I asked all the rulers and Governments of the earth whose representatives were in that last peace congress (when I met your Pastor, where I was pleased to meet her) I asked them that there might be put aside the underlying causes of War.....”*

The reader will be anxious to know more about the world into which Mr. Stead had swum, rather than about matters concerning ours... Here is the continuation of this interesting address or message:—*“No earthly body to take round from place to place.....and we have our bureau on this side”*. It was Julia who said *“and see what we can do to make people know of the reality of life beyond the change called death”*. *“I used to think sometimes”*, added Mr. Stead, *“In talking to people on this subject that they didn't want their friends*

to be alive. Sometimes it is inconvenient; and if you have done them a wrong, or if a man wants to marry again he doesn't know just exactly what to do about the spirit of the other one. But don't worry; there are no Jealousies in spirit.”

The “Sketch” did not publish the entire discourse, so, readers in England and elsewhere were denied the opportunity of reading Stead's message to humanity. Only the brief portion given here was published in the “Sketch” of a fairly lengthy address. Mr. Stead concluded in the following words:—*“I thank you, I thank the spiritual friends who have aided me through their chosen instrument to give these few broken words. If I may, sometime I will come again. I am W. T. Stead. What my name will be in the heavenly land I do not know, but for all that life stood for, I am not dead but living. ‘No birth, nor life, nor death can change or man the soul on ministry of god intent.”*—In the absence of the full message one is unable to say or conjecture as to the manner Stead was admitted to the “Heavenly land”, who the admitting officer was, whether credentials were examined, etc.

3. STEAD SPEAKS TO GENERAL

SIR ALFRED TURNER, K. C. B

General Sir Alfred Turner told the members of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, some years ago his psychic experiences. The “Daily Chronicle” had a paragraph about the reappearance of Mr. Stead to Sir Alfred whilst on a visit to a medium on the Sunday following the sinking of the Titanic. The medium told him that first the head and then the full figure of a man appeared on the glass of a picture behind Sir Alfred's back. A detailed description of the figure was given, which was hold-

ing a child by the hand. Sir Alfred was quite convinced that it was Mr. Stead, and accordingly, without any delay, he informed Mr. Stead's private secretary, Miss Harper. To his utter surprise he received a reply from Miss Harper that on the same day she had seen a similar figure also holding a child by the hand. She recognised the apparition as Mr. Stead. It was indeed a curious coincidence!

Before many days had elapsed Sir Alfred was at a private seance. Stead's voice was clearly and audibly heard. He spoke at length narrating the occurrences in the last minutes of the Titanic. All aboard when the vessel dived under and quickly crossed over to the unseen world, but they were unaware that they were dead. Stead who knew that he and they were no longer possessed of their earthly bodies, took upon himself the task of acquainting the others of their new existence, and the absence of any physical suffering. In this "missionary work" he soon found other spirits as helpmates.

Mr. Stead was then asked to show himself but was reluctant. He replied: *"Not now, but at Cambridge House"*. This place was the Inner Sanctuary of Julia's Bureau. A meeting took place there but the results were poor, because in the language of the *"Daily Chronicle"*—"not everybody was sympathetic". Mr. Stead showed himself dressed in his familiar mode "in short sharp flashes". This was not the only time Stead appeared and spoke to Sir Alfred. When he showed his image, Stead spoke little, but he was very talkative when he did not appear. On one occasion he told Sir Alfred: *"I cannot speak to you. But pursue the truth, pursue the truth. It is all true."* Sir Alfred expressed confidence in Stead who was sure to help those on

earth disposed to work with him as well as others who believed.

To a representative of the *"Pall Mall Gazette"* Sir Alfred referred to the serious interest aroused in psychical research and gave some examples of his own experiences in psychical research, notably seances at Lady Muir Mackenzie's and one in which Mr. Stead appeared. *"Only yesterday,"* said Sir Alfred, *we had a seance at which W. T. Stead materialised and showed himself to every sitter."*

Stead appeared to this General at his residence, Carlyle House, Chelsea Embankment, within a week of the Titanic catastrophe. Sir Alfred told the *"Daily Graphic"* that Stead was one of his greatest friends. *"The first manifestation of Mr. Stead, within a week of the Titanic disaster, occurred in this very room where you are sitting. Probably the first actual manifestation was a shadow seen on a glass, but I am speaking now of the audible voice on an occasion subsequently. I went to Cambridge House, Wimbledon, Mr. Stead's home and there at a miscellaneous circle—it was not the best sort of circle; I would never attend miscellaneous circles if I could help it—Mr. Stead appeared twice at my right shoulder."*

Sir Alfred then related Stead's version of the Titanic affair thus:—*"I am very happy to be with you again"* These were the first words of greeting from Stead. *"When the Titanic sank there was for myself a short, sharp struggle to regain breath, and I came to my senses—It seemed in an instant surrounded by hundreds of beings who like myself had passed over to a new existence, but were utterly unable to realise what had happened. They were quite unconcious of the fact, that they were not still in the flesh. They were groping about in obscurity and*

uncertainty, and I set myself at once to do missionary work by enlightening the people as to what had happened and what was their new condition. In such work I am still engaged. Numerous spirits, inhabitants of the next plane devote themselves to the task of enlightening those who have passed over, and it is remarkable how many people on passing have no knowledge of the change in their state."

Attempts are made at various times to discredit Spiritualism. No doubt Spiritualism afforded many a charlatan a chance to make a living by preying on hundreds of gullible men and women who had lost those near and dear to them in the Great War. Mediums were to be found in every nook and corner in Europe and to them flocked hundreds of bereaved mothers, fathers, brothers, and sisters, to seek consolation. The activities of charlatans do not mean that Spiritualism is false. Spiritualism has two deadly enemies, the Church and the quacks. Would eminent scientists like Sir Oliver Lodge, the late Sir William Crookes, the late Professor Alfred Russel Wallace, the late Prof. Cesare Lombroso, the late Prof. Camille Flammarion, and a distin-

guished author like the late Sir Conan Doyle, believe in Spiritualism if it is false? The poet-savant Maurice Maeterlinck believed in the transmigration of souls and in re-incarnation. He saw and believed the experiments carried out by Col. de Rochas who was able by means of hypnotism to make individuals trace back the whole course of their existence. In one case, that of an eighteen year old girl named Josephine, the Colonel was able to make her go over to her previous existence on earth. Jean Claude Bourbon born in 1812 at Chamevent was one of her previous selves. The late Mrs. Annie Besant believed that she lived in Italy in one of her past lives.

This is what Goethe said:—"In my opinion, the noblest of our sentiments is the hope of continuing to live, even when destiny seems to have carried us back into the common lot of non-existence.

Darwin wrote:—"Believing as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation, "after such long-continued slow progress."

RADHAKRISHNAN ON BUDDHISM

By Parakrama

It is indeed an intellectual treat to hear Prof. Radhakrishnan. But it is not possible to agree with what he said in regard to fundamentals of Buddhism. I can not help saying that his lecture on the "Teachings of the Buddha" was merely an echo of the voice of the followers of theistic, sectarian doctrines obtained in India. We have heard enough of those speculations by Hindus about soul and god. I have never known a Hindu speaking fairly of Buddhism or representing its salient points in the

spirit of the Dhamma. Invariably the Hindu makes an attempt to read into Buddha Dhamma his own thoughts and also the ideas which helped him to shape his way of thinking. These ideas have their sources in Upanishads. When we want to hear about the Teachings of the Buddha we naturally expect any one to give us a true picture of what the Master taught and not what our friend might think of the Dhamma. Nor are we satisfied with the patronising way in which one would respect the Buddha by remain-

ing a Hindu; nor are we anxious to get a certificate for the Master as somebody tried to make out that his friend's conversion to Buddhism was the standard of judging the truth of Buddhism.

It seems to me that Prof. Radhakrishnan wrongly interpreted the silence of the Buddha when He was interrogated on the problem of eternity etc. His silence should be interpreted in accordance with the general trend of the teachings of the Buddha. In Agganna Sutta the Master has definitely dismissed the idea of a creator-god. Buddha did not waste time in discussing problems of life and death with people who asked questions out of curiosity. The Buddha spoke from experience both in this life and the lives before. Experience had taught Him that speculations with regard to the existence of a supreme will behind phenomena did not help men to attain Enlightenment which He did. Quite logically and reasonably therefore He discouraged speculations and exhorted the people to tread the ethical path to liberation. It did not matter whether the universe was created by a being or the result of evolution. Each man is to liberate himself by his own actions. Ignorance (*avijja*) according to Buddhism is absence of knowledge of the Aryan Truths which lead one to liberation from the Karmic world. While the Dhamma gives due importance to reason and reasoning it does not make reason a despotic monarch because the *lokot'ara-dhamma*—transcendental principles—can not be known or realised by mere logic. It is *atakkavacaro*. When Prof. Radhakrishnan referred to the questions put to the Buddha with regard to the first causes he said that man was not satisfied with the answer that the world was beginningless. But does any other religion give

us a satisfactory solution. All attempts from first to last remain on the side of speculations.

Buddhism while appealing to rational minds does not reduce itself to rationalism in the modern sense of the word. As we ascend the doctrinal ladder supported by ethical development, logical reasoning is gradually left behind, and when we attain perfect intuition as in an Arhat oppositions are reconciled, or, in the language of Hegel, thesis and anti-thesis are lost in final Enlightenment. This process does not require the aid of a supreme will or being. It should now be clear and distinct why the Buddha refused to answer questions on unprofitable speculation, and why He left man to taste the fruits of Enlightenment by his own exertions.

According to my mind the net result of the lecture is that it created a doubt about an ultimate reality. Doubt is a healthy sign in a thinking mind. But when doubt becomes the result of a religious or philosophical system it is harmful. Descartes made doubt the starting point of his philosophy, and cleared all doubts, of course, in his own way, as he proceeded. Hume remained sceptic till the end. But in Buddhism we are asked not to harbour any doubt (*vickicca*). This is evident from the fact that the Master on His deathbed commanded His chief disciples to clear their doubts if any on points of doctrine. The disciples told the Master that they had none.

If theists have embarrassing questions to be put to atheists the latter have equally difficult counter questions for the former. If theists maintain that we are merely the creatures of a Supreme Being we might as well ask what urged that Being to put forth this huge world

with its miserable contents. And if we are coming from him there should be no difficulty of knowing him and his nature. Finite beings emanating from an infinite source must necessarily have the same attributes assigned for the Infinite. But it seems that nobody knows precisely what he is. And what is more, the very existence of a being like that is questioned by a majority of world's population. No argument, teleological or moral, can support the theistic view. Biology is distinctly against an anthropomorphic deity.

Sir S. Radhakrishnan referred to Buddha as a continuator of what was already prevalent among the Indian thinkers of pre-Buddhist period. I do not say *Hindu* thinkers because that word was not in vogue during the time of the Buddha. The statement does not seem to be consistent with facts. For instance, *pativasamuppada* and *anatta* the basic laws preached by the Buddha do not appear to have a previous history older than the Buddha. It is no doubt commonly believed that many usages and rituals that existed in India have been grafted on to Buddhism. There are also many similar sayings in Buddhism and what is now called Hinduism. It is quite natural. But we assert that the Buddha is not merely a continuator. The Four Aryan Truths, the Noble Eight-fold path, the Causal Law, complete freedom and liberty of thought and speech, restoration of freedom to women, and above all making man his own creator and master—these are some of the outstanding characteristics of the Dhamma which have no place in the pre-Buddhist religious sects prevalent in India. The Buddha used both critical and dialectical methods in his sermons. He was the only Teacher who invited people to

criticise His own dhamma. This fearlessness, this heroic attempt to throw out the authority of the Vedas and grant freedom to caste-and-priest-ridden people are not the features of a glorious imitator and continuator. They are the work of a person whose mission was to liberate mankind by preaching a universal religion acceptable to all at all time. Before the advent of the Master there has not been a Dhamma for all. We are told that there were sixty four sects believed by people. They were all provincial beliefs confined to the very few learned in the religious lore. Blood sacrifices to propitiate various wicked deities, offering prayers to listening deities to achieve desired objects and avert disasters—they were the predominating religious acts of the Indian masses then. A very few of course led lives of meditation. *Continuity of this line* is clearly seen in modern India which is no more a Buddhist country.

Sir Sarvapalli's allusion to the closed fist of the Buddha is only found in Sanskrit Buddhist literature of one sect, namely, Mahayana. In fairness to Pali Buddhist literature which is preeminently the best authority on Buddhism, and to the spirit of the Buddha as a liberal teacher, he should have quoted from Maha Parinibbana Sutta which gives quite a different view of the Master's attitude. Mahayana version is that the Buddha holding a bundle of leaves in His hand asked the disciples whether the leaves in His hand or the leaves in the forest were greater in number. Disciples answering that the leaves in the forest were much more than those held in the hand, the Buddha is said to have said that truths He had given out stood in the same relation to the leaves in the hand. Apart from its being authentic,

there is the further question as to what kind of truths referred to here, spiritual or temporal. The Buddha did not dabble in sciences. If by "truths" we mean merely the facts discovered by sciences the statement may hold good. But if it refers to knowledge that a follower of the Buddha ought to know for his emancipation, then the alleged closed-fist theory must fall. Let us see what the Mahaparinibbana Sutta records. When the Buddha was asked by Ananda for instructions with regard to the future of the Order and its constitution after the demise of the Master, He said:

"What else then, Ananda, have my disciples to expect from me? I have shown the Dhamma and I have not made a difference between "Inside" and "outside"(esoteric and exoteric teachings). The Tathagata does not keep back anything in the closed fist. One who would think: 'I have to direct the Sangha,' or 'the Community depends on me', such a one might have to give instructions to the Sangha. But the Tathagata has no such ideas, as 'I have to direct the community' or 'the community depends on me.' Therefore, Ananda, be a lamp unto yourself, be a refuge unto yourself, without another refuge, the Truth as a lamp, the Truth as a refuge, without another refuge etc"

It is hardly necessary to point out that these words truly echo the spirit of the Master's teachings. In the face of this and other similar sayings of the Buddha, it would be preposterous to suggest that the Buddha kept back certain portions of his wisdom and knowledge. The Buddha pointed the way—to knowledge that mattered. It is for us to achieve enlightenment through it.

Prof. Radhakrishnan's lecture reminds us of similar performances in University

centres in India. To those who have listened to professors of philosophy and comparative religion the Colombo performance of our very distinguished visitor does not appear to be a brilliant one from a Buddhist point of view. His quotations from Christian writers who are out to discredit the Dhamma minimised the importance of the subject matter of the lecture. Perhaps no one was interested to know what the Christian propagandists had to say about Buddhism to safeguard their own creed. Evidently the learned lecturer treated his audience as an assembly of undergraduates. His short references to Descartes, Spinoza, Hume and Kant did not, I submit, help the audience to understand the teachings of the Buddha. Bigandet, Williams, Keith and others of the same feather may be regarded as propagandists of *avijja*. Their attempts lay in undermining the influence of Buddhism rather than to help us to understand the Dhamma. The lecture was delivered under a trust created by a Buddhist in order to disseminate the Buddha Dhamma. We were therefore little prepared to digest what non-Buddhist writers wrote on the Dhamma. It is very difficult for Christians, Hindus, and Muslims—my witnesses are their own books—to understand the *anatta* doctrine or *nibbana*. Theists have a special bias for soul and god which have no place in the Dhamma, and our Professor is a theist and polytheist too. We can easily understand then that his utterances about the teachings of the Buddha will have a mixture of theistic doses.

A recent writer in the *Aryan Path* commenting upon Emerson's Oriental Reading remarks:- "Of Buddhist literature as a whole Emerson read very little. This is easily understood. A happy, optimistic individual, living in the first bloom of the new American civilization,

there was little reason for him to be touched with world-weariness". This is again an echo of what the most ordinary non-Buddhist student or writer thinks of Buddhism. Buddhism is often accused of pessimistic tendencies. The accusation has no foundation. The world-weariness is not in Buddhism but in the world itself. When the Buddha said: Only one thing do I teach, sorrow and deliverance from sorrow, He did not introduce sorrow to a sorrowless world. He made a statement of facts as they appeared to His observing mind. What is more optimistic than the assurance our Master has given us that the bliss of Enlightenment and Nibbana can be enjoyed in this life. Why do our benevolent critics ignore these distinctive features of Buddha Dhamma? We have no empty promises of eternal heavens and curses of eternal hells. The Buddha was equally mindful of the happiness and prosperity of the people here on this earth as he was in the bliss in the life after. Hence the most elaborate system of ethics. He laid down certain rules of conduct for the householders to follow. He advised men to perform certain acts in order to ensure peace of our homes. A glance at the suttas such as Mangala and the Dhammapada will show how deeply concerned was Buddha with the worldly lives as He was with other-worldliness. A religious teacher whose mission was only to drive us into dark oblivion would not advise husbands to please their wives by providing them with jewellery etc. and to perform other duties such as attending on the sick, parents, children and friends. Buddhism has been gravely misrepresented by non-Buddhist writers and lecturers. The greatest need of the day is to present to the non-Buddhists the true Buddhist view of life.

Buddha Dhamma is neither a philosophy, nor a science though both these

branches can claim it as their ally. Boundaries of philosophy and science are more or less definable. Philosophies of the world differ vastly from each other in their methods and conclusions. Sciences deal with the world dividing it to so many departments, and man's emancipation has no place in the scheme of a scientist as such unless he becomes drawn to think of it. Even philosophers very seldom speak of Enlightenment and Emancipation, the famous Jew, Spinoza, being an exception to the rule. It may be stated that the Buddha Dhamma anticipated certain conclusions and discoveries of modern philosophers and scientists. But that does not entitle us to say the Dhamma is a narrow philosophy or science. It is above these branches of learning. In the Sutta Nipāta are given the precise place of philosophy in the Dhamma. Speculations and arguments led only to profitless disputes. We are also to note that some philosophers while thinking of metaphysics have not been living up to very high ideals. That is the greatest difference between other teachers and the Master whose life was the unquestioned example of perfect harmony between thought and action. There have been great exponents of Vedic religion, but their lives can not by any means be compared with that of the Buddha.

History tells us that toleration towards other creeds really began with the Buddha. Post-Buddhist Hinduism has been considerably influenced by the teachings of the Buddha. Upanishadic and Vedantist literature owe much to the liberalising character of Buddhism. Buddhist history knows no persecution which is even today evident in many countries. It did not set one race against another as did Christianity. During the middle ages Christianity and Islam have

been enemies of the progress of knowledge. But Buddhism remained all throughout its career the friend of diffusion of knowledge.

We highly appreciate and value what our Indian scholars have to say to us. But we are afraid that no service is rendered to the cause of diffusion of

knowledge of Buddhism by inviting non-Buddhists to lecture on the Teachings of the Buddha.

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmanassa

Athassa kankā vapayanti sabbā
yato pajānāti sahetudhamman.

WHO BROUGHT EVIL—SATAN OR JEHOVAH?

By S. Haldar

A missionary paper which issues from California, U. S. A., and is widely distributed in the East had the following in a recent number: "Until Lucifer turned against God and became a devil, there was no trouble or evil or death in all the universe. Until Adam and Eve turned against God and went over to the devil, there was nothing but peace and prosperity and goodness in the world. A good God did not make a bad world. He made it at together good. The devil made it bad, and aided by the devil's human followers, it is getting no better last." Piety leads such people to make a scapegoat of the poor Devil. But what are the facts? We are told in Bible—the Word of God—that after his six day's work of creation God saw everything that he had made found it to be very good. It would follow that it was God's intention to keep the world good for all time, as he had made it. It would follow also that as the Almighty he had the power to prevent anyone from impairing his work. How was it possible then for the Devil to turn a good world made by God into a bad world? Is it to be supposed that in this matter the Devil got the better of God? Does not such a supposition involve a slur on the goodness and greatness of God? Can such a conception be accepted as proper by men who have real faith in the supreme goodness of God as the Sovereign Lord of the Universe, whose sway is unchallengeable? It would be impossible for such men to

believe that the omniscient God who foreknew man's fall under the Devil's temptation would have permitted such a terrible catastrophe to happen. The Genesis narrative shows that the sad event in the Garden of Eden came as a disagreeable surprise to God. This is repugnant to the idea of God's omniscience. If the Biblical account is accepted it would be difficult to resist the inference that it was not the Devil who, by his own power, brought evil into this world in defiance of God's intentions and that in this matter the Devil acted as God's instrument. As a matter of fact God himself has said: "I create evil". (Isaiah xiv. 7). It would be unjust therefore to hold the Devil responsible for bringing evil into this world. St. Augustine's idea of the origin of sin as stated in his "Confessions" is worthy of note. In considering the question as to why woman was created at all, he held that it could not have been for the purpose of providing man with a companion, for another man would have fulfilled that object. The reason must have been (he held) that the glorious Adam could not have been tempted by a mere serpent, and therefore woman, of inferior intelligence and will, was created to bring about the pre-arranged fall. Then, according to St. Augustine, evil was introduced into the world by Jehovah, himself. The assertion that Satan introduced it in spite of Jehovah, carries with it its own refutation. Such, indeed, are the ineffable charms of the Biblical religion.

REFLECTIONS OF A READER

Poor Ceylon!

The late Bhikkhu (Anagarika) Dharmapala before his death expressed the desire that he be born in India for the propagation of Dhamma. Perhaps if he was not born in Ceylon the opportunities which were his to do missionary work would not have offered themselves to him. Yet he left Ceylon as a back number and aspired to be with the future immortals of India. Mr. Jinarajadasa who is still with the living wishes to take his next birth in Latin America; and the Bodhi seedling which he will plant there will grow up to be a huge one offering him shade and shelter for Bhavana. If our good Bishop Leadbeater did not meet him at Maliban Street he would have most probably turned out to be a teacher without soul, god and "Higher Criticism" to trouble his brain. How many more are thinking of forsaking poor Lanka in their next birth we do not know. But in fairness to Ceylon one would expect these giants to be little more grateful to this unfortunate island which made them what they are. It will be interesting for us to know where our earnest Buddhist Dr. Cassius Pereira wishes to reappear. I have a predilection that he will select Ceylon where the purest form of Buddhism is still found.

"Days" and "Days"

Some local newspapers are very uneasy that their patrons the members of the general public are unnecessarily worried by frequent collections in the name of the living and the dead. But the queer side of the protest is that they have been tolerating other "Days" already numerous and opened their eyes when a really deserving "dead man", a hero of his day, is made the object of a flag day.

Promoters of the Dhammapala Day made a grievous mistake in not enlisting the sympathy of the better-halves of these newspaper men to organise the Day. For, the editor's decision is not final anywhere except in his office room. Peace to him who is no more with us, the late Anagarika had his Devadatta at the beginning of his career and throughout it also. But he achieved much more than what his revilers imagined. Now Mara has assumed the role of Devadatta. Perhaps Mara too will find that his deadly grin will have no effect on a grateful people.

Leave Them Alone

Once upon a time, I spoke to a principal of a College about the proposed Dharmapala memorial. I suggested that a national orphanage would serve Ceylon better at the present moment than a Vihara and Sanghavasala. He proved to be a Greek in a previous birth. He said with his characteristic, happy smile why should we bother about unwanted, unfortunate orphans. Leave them alone. "Survival of the fittest" seemed to be his doctrine. But why not apply the same principle to the members of the Sangha too. If you maintain that Bhikkhus go wrong if they don't have a palatial lodging house one has the right to ask, why not allow the fittest one to come out to be the successful Bhikkhu after conducting himself according to Vinaya rules under very unfavourable conditions. Surely Bhikkhus can look after themselves better than the orphans do. As regards a Vihara, I go crazy when any one suggests to put up a Vihara in Colombo. Are there no sufficient Viharas in the city. If Viharas are really necessary it is in the backward areas where the people have no religious force

for good. We are not in a position to follow Liverpool which is building the "greatest cathedral". If the late Aangarika advocated erection of Viharas and Avasas he was equally strong in advocating the cause of the orphans. But with some people sentiments are more important than real national interest.

A Remedy

It is quite apparent that there is a good deal of dissatisfaction in the minds of the public with regard to the site of the proposed memorial. It would be a graceful act on the part of the promoters of the Dhammapala Day to reconsider

the two questions, namely, the site and the form of the memorial. The late Anagarika was a popular figure. And we expect that anything done in his name to be as popular. I do not suggest to listen to persons with a grievance. But the good will of the people is essential in a matter of national importance. The Memorial Committee should before long convene a really representative meeting and discuss the matter thoroughly with a view to allay the suspicion created by adverse criticism.

I sincerely hope that better counsel will prevail.

THE UNIVERSAL UNION FOR THE DIFFUSION OF BUDDHISM

2 Rue Charles Bonnet.
Geneva.—Switzerland.
23rd June 2477

The Editors of "*The Buddhist*"
Colombo.—Ceylon.

Gentlemen,

This is to notify you that the governing body of the Universal Union for the Diffusion of Budhic Philosophy has undertaken to create in Europe a BUDHIC MONASTERY, on the same basis and conditions as those of the East. To your complete enlightenment regarding same a copy of its Constitution and Status is herewith forwarded you. It is expected to be the first and only real College of true Philosophical transcendancy established in the Western World, and to be conducted wholly by a combined Directorship and curriculum under Lamas (Naljorpas), Theravandas and Zen Masters.

In order to assure the best organization to that important Establishment, upon which so much of the destinies of the western world rest, an Advisory Council has been constituted.

Not doubting the profound interest you have always manifested in the greatest ideals of contemporaneous Buddhism and knowing more specially your well demonstrated preparation in the dealing with the deep questions of our philosophy, we have decided upon asking your earnest cooperation, and

therefore have been urged to solicit your acquiescence to become Member of the said Advisory Council.

We indeed need your wise collaboration, and do expect to be favoured with your important reply.

Ever yours Most Earnestly in the Grand Law.

ANAGARIKA LHASSEKANKAKRYA,
President.

P. S.—Arrangements are being made to institute the Budhic Monastery in the southern part of Switzerland. In due time further news shall be communicated you. Please forward us Your Special Message on the occasion of the official opening.

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GLEANINGS

Nizam On Religious Toleration

The following important *firman* has been issued by the Nizam in a Gazette Extraordinary: 'Because I feel it necessary in order that certain of my personal acts and observances may not be misconstrued by the public or that ignorant and unscrupulous persons by colouring and distorting facts alter their meaning. I wish to make this point clear that what my family religion and personal belief are needs no explanation at this place, for they are well-known. But leaving these aside, I, as a ruler, possess another religion which can be termed as universal peace, for under my protection are followers of various religions and sects, the preservation of whose places of worship has for a long time been the principle of my state. Therefore, I do not desire that religious feelings of any community or sect should be hurt because of prejudice, nor do I wish to be so engrossed in my own religion as to allow it be called bigotry. Therefore, it has been my own precept and that of my forbears to regard all religions of the world without differentiation and distinction and not to prejudice our authority by interfering in religious observances of any one (unless such observance appeared likely to endanger the general peace or threatened to lead to disgraceful acts in public), but to earn good reputation by treating all alike. If in spite of this elaboration some dense persons should misconstrue my attitude, it will be regarded as a fault of their short-sightedness — *Indian Social Reformer*

Buddhism in Nazi Germany

Strange things are happening in Germany, but so far no restraint has been placed upon Buddhist advocacy in that country. For the first time there assembled recently in Berlin Buddhists from various parts of the world—from Germany, Great Britain, India, Ceylon and Japan—to discuss the position of the Buddhist movement in their respective countries and to exchange views on the principles of Buddhism.

The conference opened on the 23rd September at the Buddhist House at Frohnau, Berlin, which after the death of its founder, Dr. Paul Dahike, is still carried on through the selfless efforts of his sisters. The opening address was delivered by the Ven. Bhikkhu Ananda Kausalyana of the London Buddhist Mission, in which he set forth the principles of Buddhism in clear and instructive manner. — *Ceylon Daily News*

Buddhism in Napier, New Zealand

"You will be pleased to hear that the Napier Buddhist Study Circle is now in session. We use for study purposes a book entitled, "What is Buddhism?" published by the Buddhist Lodge of London, and I supplement this with other Buddhist literature which I have. I am also engaged in trying to set up the New Zealand Buddhist Lodge, so that we may have a central organization for this country." — *Peace, Singapore.*

Tipitaka in Siamese Scripts

Mdle. J. Karpeles writes from Phnom-Penh that we may now add another script to the four enumerated on page 210 of our last volume, in which the Pali Tipitaka is now printed, namely, the Cambodian, and that a sixth will soon be an accomplished fact, in that the complete Tipitaka in Laotian script is now in the press. She says that although Siam is suffering badly from the economic crisis, over 1,000 sets of the Cambodian version have been subscribed for. This contains the Pali in Cambodian characters, and also a translation into Cambodian. The set contains eighty volumes. When the Laotian edition is published, all the people of Siam will be able to read the teachings of the Buddha as set forth in the Pali Canon. — *Buddhism in England*

Y. M. B. A. LIBRARY

The following new books have been added to the Lending Library.

PURCHASES.

<i>Life of Lord Birkenhead</i>	by His Son
<i>Crazy Pavements</i>	„ Beverley Nicholas
<i>The Lord of Life</i>	„ Neil Bell
<i>Elizabeth & Essex</i>	„ Lytton Strachey
<i>Versailles</i>	„ Emil Ludwig
<i>Point Counter Point</i>	„ Adolfus Huxley
<i>The Jestling Pilate</i>	„ Adolfus Huxley
<i>The Moscow Trial</i>	„ Cummings
<i>Mother India</i>	„ Catherine Mayo
<i>Blue Days at Sea</i>	„ H. V. Morton

DONATIONS.

<i>The Cross In</i>	{	From Mr. S. Haldar
<i>The Crucible by S. Haldar</i>		
<i>Divine Love by A Heathen Hindu</i>		
<i>Father India by C. S. Ranga Iyer</i>	{	From Mr. R. Hewavitarne
<i>Unhappy India by Lajpat Rai</i>		



THE BUDDHIST

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NOTES AND COMMENTS

Aryanism in Germany We have published in this issue three contributions relating to the Buddhist movement in Germany. It appears from them and also from other periodicals that German people are in search of a religion that suits the ideals they desire to foster. It is also apparent that the word Arya as applied in Buddhist terminology is being varnished with a new interpretation which savours of narrow racialism. It is against such a possible misinterpretation that we have to guard our faith. The Buddha Dhamma is indeed a product of a Sakyan Prince who is generally believed to be of Aryan descent. But the word Arya used in the Dhamma, for example, in Ariya Attangiko Maggo and Cattari Ariya Sattani, has no racial significance at all. Buddhism is also called Ariya Dhamma. In all these cases Arya means noble and

pure spiritually. It is quite clear that these *noble truths* apply equally to the people in Germany as well as to those in Arabia or Siberia. No one can maintain, therefore, that Arya has any other meaning attached to it. This word has never been meant to promote selfish views. If anyone misconstrues the meaning of Arya as found in Buddhist Canonical works he will be doing a disservice to the cause of Buddhism in Germany. We would rather have our Dhamma where it is than to allow it to be prostituted and made a target for criticism by making it an instrument to set races against races as did Christianity. The Dhamma is not a creed preached for the benefit of a specially chosen people. It is a Universal Way which can be trodden by all irrespective of caste, colour and racial distinctions. It is evident from Dr. Schumacher's little pamphlet,

a review of which is published elsewhere, that the emancipation of man from the bondage of theology enslaving his latent and manifest powers has most appealed to the German mind. We watch with great interest the progress of Buddhism in Germany on sound lines. A Buddhist symbol—the Swastika—has conquered Germany. The Dhamma will follow.

* * *

Our New Governor We accord a hearty welcome to our new Governor Sir Edward Stubbs. Sir Edward is not a stranger to this country. He served Ceylon as Colonial Secretary eighteen years ago. There are many national problems awaiting urgent solution. They require statesmanship and breadth of vision, and above all, true understanding of, and sympathy with, the national aspirations. Political freedom is the foundation on which social and religious developments rest. All progressive nations, ancient and modern, enjoyed freedom. The greatest characteristic of a modern administrator should be his ability to serve the people over whose destiny he is placed. We welcome Sir Edward with the firm belief that by the end of his term of office he will have assisted the people of this country to obtain full responsible Government which is theirs by right.

Bhikkhu Narada Our very popular preacher and author of several useful pamphlets both in Sinhalese and English is leaving for Singapore on the 11th instant on an invi-

tation from the Buddhists of that city. Bhikkhu Narada will also visit other centres in the Straits. He hopes to establish a Vihara in Singapore acceptable to all sections of the Buddhist population. We have no doubt that his presence there will be the beginning of a new era for Buddhists in that country. We wish him all success.

* * *

A New Sunday School We have pleasure to announce that a new Sunday School has been established at the Y. M. B. A. for the benefit of those children who attend schools where no religious instruction is given them. We hope that parents will take this opportunity to have their children trained in a religious atmosphere.

* * *

Ceremony at Sarnath Entombment of the ashes of the late Ven. Siri Devamitta Dhammapala is provisionally fixed for the 30th inst. The ceremony will take place at Mula-gandhakuti Vihara. We understand that a large number of pilgrims is expected to be present. Further particulars may be obtained from the Maha Bodhi Society.

NEXT ISSUE.

**Ven'ble Tripitakacharya Sri Rahula
Sankrityayana.**

WILL WRITE ON
**Buddhist Remains in
Ladhaka.**

GERMANY AS BUDDHIST CENTRE OF EUROPE

By Bhikkhu Ananda Kausalyayana of the London Buddhist Mission

All that we learn from our morning newspapers about various happenings in Germany may be true, or it may not be true. One thing however appears to be certain: Germany seems to have made herself better acquainted with Buddhism than any other country in Europe. This fact is all the more remarkable when we realise that 'Buddhism in Germany' has received little or no assistance from any Buddhist community in any Asiatic country.

When I was in Berlin I was once asked why I was bringing this Buddhism, this oriental religion, into Germany. I replied that Buddhism was no more oriental than the sun which arose every-day in the East. And if they did not mind making use of the light and warmth of the sun, there was no reason why they should not make use of the light they receive from the Teaching of the Buddha. Moreover, I added, Buddhism in Germany, neither in the past nor in the present has depended upon any missionary efforts from any oriental country. It has spread through literature and through the living example of some Buddhists. It came to Germany when a philosopher like Schopenhauer declared that "Buddhism was the sublimest religion on earth, older and truer than Christianity" and that other great thinker, Nietzsche, added that "Buddhism was a hundred times better than Christianity and was the only positivistic religion that history shows us". It came to Germany when scholars like Oldenberg, Neumann, Max Muller, Seidenstucker, Grimm, Geiger, Walleser and others began translating Buddhist books into German language. It came to Germany when some brave young men having broken the ties of their traditional religion, went over to Buddhist countries such as Ceylon and Burma, and there

entered the Order of Bhikkhus. They wrote a good deal back to their native country about their experiences of Buddhist life. Among such the name of the Venerable Nanatiloka deserves special mention. Wherever Pali scholarship is known, his name is mentioned with special respect. Buddhism came to Germany when Dr. Paul Dahlke, through his exemplary life proved to the people of Germany that Buddhism was not merely a theory but a living reality. Thus Buddhism in Germany from the very outset, was an indigenous movement and had remained so up to this day.

Among the reasons which make me say that Germany has made herself better acquainted with Buddhism than any other country in Europe, there are some which may appear rather insignificant occurrences. While walking here in London, I have often overheard people saying 'Gaindi, Gaindi'. Once as I was passing near Camden Town station, one person said 'Gaindi', but another thus corrected him; "No, it's Gaindi's son". I wanted to say "No, only his countryman". In Berlin, once I was astonished to hear some people shouting "Buddha, Buddha". Not only this. Once when I was about to cross the road with my companion Mr. Guido Auster, the policeman checked, said something to Mr. Auster and asked us to take a slightly different way. "What did the policeman say" I asked Mr. Auster. "The policeman said since you are a Buddhist, at least, you should take the proper route", was Mr. Auster's reply. The policeman in the metropolis of Germany knew enough of Buddhism to chide us for taking a short cut. I was glad to find that a Buddhist was held in a little higher esteem than other people, but sorry that we had failed to deserve it. Was he not right in holding that a Buddhist should always take the right path?

I think there are thousands of people in Germany who find more religious satisfaction in the Teachings of the Buddha than they find any where else. These people do not necessarily belong to the intellectual classes. Most of them are ordinary people who have to carry on their struggle for maintenance and along with that find time and energy for studying Buddhism and living according to it. All of these people are not organised into groups or societies. Since Buddhism is not a religion of congregations, they just try to shape their individual lives after the doctrine of the Buddha, as best as they can. But there are also people who have organised themselves into groups and societies and meet from time to time. Some such groups we find in Berlin, Munich and Hamburg. There may be some others at some other places of which I may not be aware.

Buddhist groups in Berlin and its neighbourhood generally rotate round the name of Dr. Dahlke. In order to understand the Buddhist movement in Germany, one has to know this one man, for, in my opinion he may rightly be called the father of Buddhism in Germany.

About sixty-eight years ago in Austred, a town in East Prussia, a boy named Paul was born. One or two little incidents in his childhood are rather amusing. Once, it is stated, he was standing with his hands in his pockets by the side of his mother. All at once he ran off, crossed a fence in front of him, struck a boy older than himself who was there and having hurriedly returned by the same way, stood once more by the side of his mother. "What was it all about Paul?" asked the mother. "A boy was beating another younger than himself. I could not stand it", was Paul Dahlke's reply.

As a boy he was not a shining student in his class. He would study only just as much as was absolutely necessary to keep his teachers satisfied. For apart from his studies he had several other interests. Collections of stones, coins, birds, eggs, frogs and whatever else he could find. But when he grew older, he became a medical student, he perhaps was the most industrious student of his class. As a Doctor he was a great success, so much so that at the early age of thirty-three he was able to treat himself to a trip round the world. His mother's sudden illness did not allow him to complete his project. He had soon to return after only visiting a few countries like India, Japan, America and Samoa.

Later when he got another opportunity he again started out on his travels. This time he went out with the clear intention of studying Buddhism. In India once he was standing before a shop. The shopkeeper called his attention to a small insect on his coat. Dr. Dahlke, with the true European brusqueness, shook his coat and killed the insect by throwing it hard on the ground. The shopkeeper looked at him as if he was saying: "What an uncivilised man!" The doctor noticed the changed attitude of the shopkeeper and realised that the latter had pointed out the insect to him, not for the doctor's sake but that he might be careful not to harm the insect unwittingly. The doctor took this lesson to heart and remembered it all his life.

He visited Ceylon more than once and spent a good deal of time in studying Pali and Buddhism. All that he learnt and meditated he expressed with the stamp of his own originality upon it. He wrote several books in German, some of which have been translated into other languages. He always stuck to what is

generally known as Theravada Buddhism or the Buddhism of the Southern School. All of us who do not know German are much indebted to Bhikkhu Silacara for making some of these books accessible to us in their English translations. "Buddhist Essays" by Dr. Dahlke is one of the most widely read Buddhist books, but his best book appears to be his latest: "Buddhism and its place in the mental life of mankind". When one reads this book one feels inclined to agree with what Mr. McKechnie wrote to me not long ago that "after Schopenhauer, Germany had not produced a greater intuitive thinker than Dr. Dahlke".

One might hesitate to say about any other man, but as far as Dr. Dahlke is concerned, one could easily say that from the day that he became a Buddhist, he lived for Buddhism and died for Buddhism. He was the man who founded the famous "Das Buddhistische Haus". In the most difficult years of 1923 to 1927 he worked day and night in his capacity of physician to finance this house. It consists of about seventeen apartments made for those who might wish to live there, studying and practising Buddhism. It is situated on an extensive piece of land covered with pine trees. The gate of the house is a beautiful attempt after the famous gateways at Sanchi. A big room, with three beautiful stone-slabs on the Eastern wall is used for meetings. The central slab has a charming Buddha-rupa inscribed on it in line incision. The other two which flank it on either side have Pali quotations with their German translations inscribed on them in golden letters. Dr. Dahlke built this house in order to make it a centre of Buddhist culture for the whole of Europe. His early death did not allow him to see all his plans fulfilled. At present the house belongs to Dr. Dahlke's brothers and sis-

ters. They are doing all that is humanly possible to keep the memory and work of their brother alive. The present financial crisis is making their task difficult. Will some well-to-do Buddhists come forward to give them a helping hand?

In his life-time Dr. Dahlke inspired and assisted many people to become Buddhists. I have heard some of them saying very proudly that they are disciples of Dr. Dahlke. As long as their leader lived they all worked under his guidance. But in the absence of their leader they have thought it advisable to divide themselves into more than one group. The outcome is that they meet separately every month in the temple of the Buddhistische Haus on new-moon and full-moon days.

It is astonishing to see how well attended these meetings are. Many people have to remain standing for want of space. New-moon days meetings are generally addressed by Dr. Schumacher a man full of enthusiasm for the propagation of the Dhamma. He studied Pali under Dr. Dahlke for several years and has a good grasp of the Scriptures. Recently he started publishing a Buddhistic magazine "Re-birth and Kamma. His opportune pamphlet "Arische Religion" has done some good propaganda work. The full-moon day meetings are addressed generally by Mr. Fisher. I felt sorry for his unsatisfactory health but he himself did not seem to let it stand in the way of his work. His earnest, silent efforts could be a lesson to many people. He is assisted in his work by Mrs. Fisher and the Countess von Mont. The latter astounded me by her knowledge of the Pali Scriptures. I have yet to meet another European Buddhist lady with her knowledge of the Dhamma. For the last four or five years, Mr. Fisher has published a magazine called "Buddhist

Thought and life." My insufficient knowledge of the German language does not entitle me to say anything about the relative value of these two magazines, but I hope that both will serve the objects they have in view, each in its own way

While speaking of those who are trying to keep burning in Germany the lamp of the Dhamma lit by Dr. Dahlke, one ought not to forget the name of his indefatigable sister, Miss Bertha Dahlke. I have always wondered how she can manage to do all that she does in a short day of twenty-four hours. It is a difficult thing to be equally good at both physical and mental labour, but I found that Miss Dahlke was so. She has already earned the gratitude of Buddhists and of all lovers of Dr. Dahlke by editing and publishing some of her brother's manuscripts and we hope that in the near future she is going to oblige us with another issue of "*The Brockensammlung*", a magazine founded by Dr. Dahlke.

A few miles from "*Das Buddhistische Haus*" a society founded by Mr. Steinke, known as "*Community around the Buddha*" is doing good work. Mr. Steinke chalked out a fixed line for it, when he said: "that this society does not tolerate any religious adulteration or outside dogmas and he is working solely in accordance with science and the understanding of the Buddha's Doctrine; i. e. the realisation of the Dhamma through life". I was very anxious to meet Mr. Steinke, but when I reached Berlin, I was told that he had already left Germany with three others to head the life of homelessness in some oriental country. Later I learnt that he had reached Shanghai where he had joined a monastery founded by the Ven. Chao Kung. It is said that the inmates of this monastery are thirteen members of seven different European

nationalities and Mr. Steinke is one of them. In Mr. Steinke's absence Mr. Somma, a zealous Buddhist, is carrying on the work of the society in an admirable manner.

Another society which bears a name very similar to the one mentioned above indicates with what rapidity Buddhist ideas are spreading among the young members of the present generation. This society came into existence very recently and is due to the inspiration of some young friends. Indu, Sumana, Subuddhi are the Indian names of three young German Buddhists. Their sister Valeska does her share of the work. I hope that this society will be able to convey the Buddha's message to many young hearts.

Though I have told so much about the few societies working in and out of Berlin, yet it was not the work of the societies that impressed me most; rather it was the earnest, faithful life of a few individual Buddhists which impressed me. Even leaving out of account the members of the Dahlke family—whose deeds of kindness are too many to be mentioned, as I was their guest for no less than three months—the full period of Vassa—there were men like Mr. Schieschke, Mr. Kroskoff, Mr. Auster, Mr. Philip and Mr. Beyard Elton whom it would be hard to forget even if one were to try. Such men will always have the satisfaction of those trying their best to mould their lives according to the Teachings of the Buddha

Apart from Berlin, I heard that in Munich there was a "Dahlke Union", the object of which is to make the works of Dr. Dahlke accessible to the general public; and also Dr. Grimm's "Buddhist Lodge of the Three Gems". Dr. Grimm's book "*The Doctrine of the Buddha*" has had an enormous success

and has still a large sale. From the orthodox Theravada point of view, Dr. Grimm is considered to be a bit Vedantically inclined. I was desirous to see him and gain first hand knowledge about his views, but the geographical distance stood in the way.

I found one more "Community around the Buddha" at the beautiful harbour of Hamburg. This does not appear to have

as many members as some other societies in Germany. Most probably I was not able to meet many of them, as I did not stay there for long, still, there I met one man—Upasaka Persian—who all by himself is capable of doing what it would take a dozen other Buddhists to do. If every society could have one Upasaka Persian, then in my opinion its permanency and progress would be certain.

ROERICH PEACE BANNER

Roerich's Address to the Washington Convention

To you, who have gathered in the name of the sacred task of Peace, I send greetings. Not without cause does the world concern itself about peace, because enmity and mutual hatred have truly reached their boundaries. The violations against creative life seduced generations into the abyss of savagery. Nor can the external signs of civilizations conceal the savagery of the spirit. In such hostility in the midst of earthly unrest the true values, the creations of the human spirit, are being destroyed. Let us not look back to those dread precedents, when men are compelled to inscribe upon their tablets the memorable words: "Destroyed by human ignorance—rebuilt by human hope". But, precisely in the name of humanity's hope for better future, for true progress of the spirit, it is necessary to preserve these true values.

I will not recount the history of the Pact, the furtherance of which has been actively moved by several committees, by the Union Internationale and by two International Conferences. The validity of our ideal for peace is confirmed by the existence of the Red Cross. If the Red Cross cares for the sick and physically wounded, our Pact protects the values of human genius, thus preserving spiritual health.

The world is thinking of peace in many ways. In each proposal for peace is contained the identical aspiration towards world progress and welfare. Each one in his own tongue, repeats the benevolent formula of goodwill. Thus, we also are convinced that in safeguarding all the creative values of humanity, with a special Banner similar to the Red Cross, we are thus destroying also the very concept of war. If the entire world will be canopied with the Banner for the protection of treasures of true culture, there will be no place for war and hostility.

There have been those who have asked why we think of protection, when it would apparently be simpler to stop war completely. But at the very moment when these voices have arisen, new treasures of humanity were being destroyed and the earth was covered with new marks of shame. Hence first of all let us sacredly protect the creative treasures of Humanity. First of all, let us agree on that which is the most simple, so that, as with the Red Cross, the Banner may significantly summon the conscience of men to the protection of that, which in essence, belongs not to one nation alone, but to the entire world and constitutes the red pride of the human race.

We may be asked why we think of war. But no one has ever stipulated that the Banner was needed only during a formally proclaimed war. As a matter of fact the principle of the protection of human treasures is necessary also in numerous other cases of upheaval. Truly not only war but many other human calamities and convulsions for some reason are wrathfully thrust against the monuments of culture. One may cite an infinite number of sad examples.

Somebody has mentioned that there could hardly be a protection against the long range guns. But, the Red Cross is not visible at long distances, yet no one would deny the great humanitarian expedience of the institution of the Red Cross. Of course, we must not forget that at the inception of the Red Cross, there were many soulless critics, who argued against this highly humanitarian idea, but such ignorant condemnation is characteristic of each innovation. Let us not forget, that Edison's great invention of the phonograph was regarded as charlatanry by some Academicians.

Thus let us not give importance to such fettering reasoning; for the Red Cross, with its noble benefits, has sufficiently indicated, that even with the long range guns, air attacks and the inhumanity of gases, the conception of the Red Cross still must be regarded as highly imperative and irrefutable. When a Red Cross ambulance rushes through the streets on its mission of salvation, traffic is arrested because every one realizes that something extraordinary has occurred which demands urgent measures. And now in the midst of human calamities the S. O. S. signal already resounds. The best minds have arrived at the determination of the necessity of broad measures for pacification and disarmament. But physical disarmament alone

will not help. There must be a disarming of heart and spirit. Thus the world Banner of Peace, protector of the true treasures of humanity, will be a broad reminder of those forces, which must be sacredly guarded as the milestones and guarantee of a radiant future. School-children must be firmly reminded from earliest childhood that wherever there flies the Banner, the protector of human treasures, special measures of preservation and special care must be exercised for the dignity and friendly cooperation, in the name of Bliss:

As with the case of the International Court of Justice at the Hague, the International Postal Union, the Red Cross—our Pact and Banner does not represent in its essence any international difficulties. On the contrary the Pact is a summons to one more step of cooperation: a summons to the appreciation and cataloguing of religious, artistic and scientific treasures and to the establishment of a mutual cultural respect.

We need not fear, that military authorities will raise any irresistible difficulties. Strangely enough, it is just from the military milieu that we have had no refutation; quite the contrary, we have constantly heard voices of sympathy and consideration regarding the entire practicability of the Pact. Even such undeniable authority as the Marshall of France Hubert Lyautey, has expressed himself very definitely in favour of the Pact. It is only necessary to familiarize ourselves with the written opinions of such scholarly military authorities as Baron de Thuen, who has already introduced lectures concerning the Pact into the military schools, to see once again how apparently simple it is to carry out the humanitarian task of the Pact.

It is true that one scientist expressed the opinion that the Pact might impede military actions. But, if the Pact would not only impede but arrest military actions, then its indubitable merit would lie therein. For the entire world is now concerned only with the renunciation of mortal and fratricidal clashes.

People understand profoundly that no official decrees alone can transform the material crisis into prosperity. For the heart of man must consent to disarmament and cooperation. And this panhuman postulate comprises everything to remind us that the true culture of the spirit, creativeness and constructiveness must be protected and affirmed.

We have received many thousands of sympathetic opinions regarding the Pact, from high representatives of the cultural world, from governmental and educational Institutions. Organizations numbering many millions of members have done honour to the project of the Pact through enthusiastic resolutions. The Museum's Commission of the League of Nations has likewise unanimously endorsed the Pact. The President of the International Court of Justice at the Hague is the Protector of the International Union of the Pact founded in Belgium.

Of unusual significance for me now is the Convention in America. Many formulae of a peaceful, social, constructiveness have emanated from America. America in her unprecedented composite of all nations has more than once been the champion of peaceful and humanitarian ideas. Hence, I consider that the public masses of America, as well as the Government, which exemplifies the high spirit of Nation, will actively support the Pact of Banner of Peace, for this agreement will be one added link towards peaceful world prosperity.

I deeply regret that to-day I cannot be with you. But with the entire power of my heart, with my entire friendship, I invoke you firmly and imperatively to erect one more mighty pillar for the flourishing of creative treasures of the spirit. I am certain, that the Government of the United States to which you will transmit your resolution will respond to it undeferrably with its customary cordiality.

If humanity recognized the Red Cross as a protection to the Physically wounded and ill, then it will also recognize the Banner of Peace as the Symbol of peaceful prosperity and health of spirit. I greet you reverently from the Himalayas and beg you to help this symbol of the health of the human spirit.

I thank you, my friends.

We have received the following cables:—

With participation of 32 nations convention today unanimously passed resolution recommending adoption Roerich Pact by America and world nations. Convention brilliant success and splendid addresses. Numerous delegates of nations pledged adherence. Convention resolved to hail its creator Nicholas Roerich also resolution thanking his great address. Permanent committee organized by convention. Japan's hoisting flag acclaimed. Resolution includes nations can adopt pact by acclamation.

"Secretary Wallace, Professor Magoffin (New-York University), Dr. Borges (Acting Director-General Pan-American Union), President, Roerich Museum, Horch presented the resolution to President Roosevelt who was most responsive and expressed thanks to Professor Roerich's message.

BUDDHIST WORK IN NAZI GERMANY

A Message By The Ven. Anagarika Lhassekankrakrya

It is indeed the fittest moment, now, to take seriously into consideration the subject-matter borne in this Message, which I hope will reach as many as possible of the sincere hearts that today dwell in the Enlightening Teachings of Buddhas.

At this very instant, in Parliament assembled, Buddhists of Germany prepare to deal with matters relating to the best efforts towards a remedy for our presently warring, weary and worried humanity. At least that is the belief we sincerely harbour. We have no particular knowledge of the real program of the FIRST GERMAN BUDDHIST CONGRESS, but, we believe that its aims are truly constructive and aim solely at enlightenment of humanity.

But there are points that call for immediate attention on our part, for it is our own duty to watch the maintenance of the purity of the Teachings of Enlightened Ones. The literature issued by the organizers of the said Congress afford us striking examples of what none can avoid calling "misconceived Buddhism". Indeed, any sincere thinker might, upon reading the literature of those "German Buddhists" that call a "First German Buddhist Congress", readily assume that Buddhism is anything else than what it really is.

It is, indeed, more than a surprise to us to hear that "Buddhism" is a RELIGION. Happily only self-appointed self-styled "Buddhist leaders" or "authorities" alone are to be seen agreeing on such a misleading concept.

Needless to say that if Buddhism could ever be a "Religion", it would never be one of the sort that is so profusely known throughout the world nowadays, for the

Buddha Gautama Sakyamuni himself did fight lion-heartedly against its premises as well as against its very spirit and methods. To call Buddhism a Religion, therefore, must either be an error, or to say the least, to confuse it with other systems and fail to catch its very essence, that is to say, its very fundamental principles. In true Buddhist thought-trend, we "rely" on nothing, and through it we are "relegated" or "reunited" to nothing.

Buddhism, if there was ever such a thing, is the clearest concept of the innate powers of the being, as also the very proudest assertion of human freedom ever upheld. As to the assumption of "relegating" or "reuniting", they are most surely out of the question here since we fail to apprehend even the possibility of our being actually forced out of the make-up of the universe, to which we are all bound by the very fact of life itself.

The greatest incongruity is the assertion, that the TEACHINGS of the Buddha are wholly and exclusively *Aryan*.

Furthermore, there is absolutely no evidence likely to bring even the slightest beam of light as to the Teachings of the Buddha Gautama himself, to mention the best known Buddha of the history, being wholly *Aryan*. In fact we are reluctant to agree on such ground, for even in the case that each race or ethnical group on earth should have its own philosophical tenets in order to ensure its true development, as we earnestly believe to be so, we cannot see how the universal and so human principles of the Dhamma could be reduced to mere racial tenets.

We would not quarrel as to the racial extraction of the Buddha nor to the ethnical descent of his best disciples,

who of course are not precisley Aryan but of the diverse types of the yellow race, as the Teachings, the philosophical principles, alone are essential to us as they are to the Buddha himself. No wise man would ever indulge in such inconsistency as to conceive or assert that the ethnical descendancy has anything to do with Enlightenment.

Any indulgence in assigning definite ethical character to determine ethnical types of the human family is indeed anti cultural as well as inhumane. It cannot remain behind the shereest shadow of doubt that the Teachings of the Budhas are wholly foreign to classifications according to purely human prejudices. Buddhism is a Teaching of Actuality, and this cannot be reached through the passionately coloured lens of "nationalism" or "racialism" or of "proselytism". Buddhism is the science of Reality, and Reality is attained through the transcending of the pettinesses of human, social life and interests. Buddhism is the Philosophy of Realization, and it is impossible to make any progress along that line if we strive to make differentiations and live on basis of cultural preferences or racial delusions. Buddhism is a stalwart effort in subliming the lower self.

Those are some of the reasons why we were adamant and in earnest rush to announce to the world that we dissociated ourselves entirely from such enterprise as the FIRST GERMAN BUDDHIST CONGRESS.

The points of cirticism of the present Message are to be found in gross outline in the literature of the First German Buddhist Congress, and have been the subject-matter of the talks of its organiser, Dr. Schumacher, for the last three months at the Das Buddhistische Haus.

In some instances not only was the racial item in connection with the supposed Aryan origin of Buddhism directly attached to political purposes, but Buddhism was even exposed as being in spirit and aims fundamentally opposed to Israelism and Christianity. We repeat it, we cannot refrain from launching our most expressive protest against that as Buddhism can never be—for it has never been—instrumental in common human passions and earthly pettinesses such as the turmoil and transitory turn of politics (not always ethically constructive) and the common religious stupor and inconsistencies. To uphold such tenets is to retain a tremendously poor level likewise in culture and mind attitude.

Let us get a rapid glance at the wonderfully genial stroke of the author of "Arian religion", which is like the war cry of the German Buddhist Congress. "Still today, German people are in want of an Aryrn religion according to German essence. The efforts of the "German Christians" are rather attempts on a wrong object. German ideas are quite different from those of Christian virtues. Bravery, pride, honour, self responsibility and freedom have been the ideals filling up northern German men, and which are glorified in northern myth. Repentence, humility, faith in the mercy of God and the Doctrine of predestination have been the armour of Jewish-Christian churches. Those ideas could not suit us, etc.....etc." Whatever comment would just spoil the ingenuity of this marvellous bit of modern humanism; so we pass on.

The stand is a clear cut one. "A solution of this conflict—that of religions of foreign precedence—," asserts Dr. Schumacher, "is only possible if there is a religion given to German people not cursing their northern Aryan ideals but

recognising, developing and purifying them". "The teaching of the Aryan Prince Gautama Buddha is a religion like that. In Buddhism the highest ideals of the German people like Bravery, Honour and Freedom find their recognition and purification".

We do not object to Dr. Schumacher having his own ideas regarding racial and religious matters, but where we feel adamant and fiercely obliged to interfere is when the Buddhist teachings are enacted under the form of a farce. A sure thing is this: there can never be anything such as a "German Buddhism", for the teachings of Buddhas avoid all sorts of restrictions, more so those of geographical, political and clan interest.

We need not emphasise any more on the necessity of the world to-day. We have made our Plea to the world, creating a Spiritual Platform and Crusade, but

perhaps the greatest need at this very moment is to have a clearing house for Buddhism, and this is verily what we are doing right now, being also the great motive of our organising the **FIRST AMERICAN AND EUROPEAN BUDDHIC** (pure thought) **CONGRESS**, which is to be a real laboratory of ideas in a changing world where the living forces of humanity are to work for the elaboration of a spiritual culture to suit the actual turning point of history and also direct the world towards a greater future.

"There is nothing mightier, more beautiful, more useful and so necessary as Truth".

New York City,
14th of Sept., 1933.

(We have not published certain portions of this letter relating to the question of real founders of the German Buddhist Congress.—Eds.)

REFLECTIONS OF A READER

Soul Dislodged

Professor J. B. S. Haldane writes in the Rationalist Annual for 1934 that "centuries of science have produced no evidence for Divine intervention in the order of nature, or the existence of a soul detachable from the human body". This is really a very significant saying. The Buddha Dhamma for the last 2500 years has preached the no-soul doctrine. According to the teachings of the Buddha the human body is an assemblage of different elements, and the life principle is the result of the assemblage. There is therefore no room for a disembodied soul. It does not teach the process popularly known as the "transmigration of soul". But the Dhamma does teach that beings have a future life the conditions of which

will be in accordance with their actions good or bad. Nothing is transmitted from this body to the other. Actions give rise to another being who is neither the same as its predecessor nor an absolutely new one. It is this point that leads non-Buddhists to insist upon an entity called soul which they say escapes at death and creeps into another physical body. Is there only one soul, or are there many? Chemistry tells us that C. H. N. O³ will produce life, and chemistry is a science.

Master's Univalled Wisdom

Lord Buddha correctly anticipated the modern troubles of the world. Those who guide the affairs of the many governments have shown their utter in-

capability to lead their flocks to happiness and prosperity. Avarice and jealousy rule their conduct. Millions of pounds have been spent to hold conferences (peace, disarmament etc.) which have been proved absolute failures. And all governments move on to a disastrous end. In the famous Noble Eight-fold Path the Buddha has shown the greatest ethical principles ever given out for human progress. Under Right Livelihood—*Samma Ajiva*—He enumerated the following ways of earning a livelihood as unfit and dangerous:—slave trade, sale of animals for slaughter, sale of intoxicants and poisons etc and sale of dangerous weapons. Our world has too dearly paid for the existence of these evil trades. Patriotism and nationalism have been prostituted by men with vested interests in appealing to fellow-men to foster and support these Satanic dealings. People do not stop and think. They are racing with the Mara.

U. S. A. Goes Wet

Prohibition in the United States of America is now a dead thing. All the States have voted wet. Wets were encouraged by President Roosevelt's announcement that in time of acute distress it would not be bad to get little money by making people drink. According to Christian conscience ill-gotten money may be employed to restore prosperity without lowering the morality of the people. That prosperity without health and with increasing criminality does not amount to national progress has not entered the minds of the Christian legislators. The so-called Christian conscience is a curious phenomenon. Propagandists assert that it was Christian principle and feeling which were chiefly responsible for the abolition of slavery while the Christian Church itself owned slaves and shamelessly encouraged slave trade which was prohibited under Buddhism. After all what are the Christian principles which are not found in the older teachings?

Sermon On The Mount

There seems to be a considerable dispute as to the real authorship of the sermon on the mount. Rationalists seem to object to its inclusion "in the list of creations by the members of the Hebrew Race". It is commonly believed that it was preached by Jesus Christ who was a Jew. But let me point out that there is nothing original in the sermon and that it is an incomplete copy of the *Maha Mangala Sutta* preached by the Buddha 600 years before Christ. Undoubtedly Christ was much influenced by Buddhist teachers who travelled far and wide in Asia.

Science and Religion

The very old story of "conflict" between science and religion is time and again revived by scientists and rationalists. When they say "religion" they invariably think of religions which uphold creation by a god and revelation. In fact the first conflict was witnessed when the scientists put the Biblical narration to the test and the Church persecuted liberal and impartial thinkers. But there was no occasion for them to pick up a quarrel with Buddhism as it tolerated and welcomed criticism and progress of knowledge. Moreover, Buddhism has nothing in its teachings which goes against scientific truths. Not that the Buddha taught science, but that he kept clean of dogmas and relied only on empirical knowledge. The Buddha's attitude towards life and His comprehensive ethical system influenced the whole religious development of the world. What was empirical to the Buddha may not be so to those whose intellectual faculty is not fully developed. To such of them the Buddha's advice is to strive and obtain insight. The bliss that you enjoy can not adequately be explained to others unless they are in a position to realise it themselves.

Y. M. B. A. RELIGIOUS EXAMINATIONS

Annual Prize Distribution.

The Annual Prize Distribution in connection with the examinations conducted by the Religious Examinations conducted by the Religious Examinations Branch of the Colombo Y. M. B. A., was held at the Y. M. B. A., Headquarters in Borella, at which Sir D. B. Jayatilaka presided and Mrs. A. M. de Silva gave away the prizes.

The Rev. Karandana Jinaratana administered "Pansil" and addressed a few words of religious exhortation to the large gathering that filled the hall. Mr. A. Kuruppu read the report which is appended below.

Mrs. A. M. de Silva then distributed the medals, cash awards, prizes and certificates to the respective winners.

Mudaliyar Herod Gunaratne speaking next said that while it must be admitted that the Y. M. B. A. had achieved a very creditable performance in the wonderful progress made by the Religious Branch in respect of the annual Religious Examination, they could not look upon that day as one of complete rejoicing because they also knew that the number of pupils who had chosen to benefit by that Examination had been far short of what it should be considering the number of school-going Buddhist children in this Island.

Mr. Thomas Gunaratne, the next speaker, extolled the religious examination work of Y. M. B. A. as a great and noble work, in which they had succeeded where others before them had failed. He drew special attention to the fact that the majority of the prize winners in the Religious examination were girls, which he said was a happy augury for the future, because it ensured the upbringing of the future generation of Buddhist children by mothers with a sound religious training.

Mr. D. B. Jayasinghe, speaking next, appealed for greater interest on the part of Buddhist parents.

Sir D. B. Jayatilaka in winding up the proceeding said that the responsibilities connected with the work of the Religious Branch were shouldered in the main by the younger members of the Association, although there were still a few old men who were members. Since the progress of the country depended largely on the character and activity of their youth, the fact that Buddhist young men formed the vanguard of a great movement for the religious training of the growing Buddhist boys and girls of this Island enabled them to look forward to the future of their country with the greatest hopefulness and confidence. (Applause). Not only among the Buddhist laymen but also among the Buddhist priesthood it was so, because the younger priests evinced a keen interest in that religious examination.

Continuing Sir D. B. Jayatilaka referred to the fact that the examination, in spite of the strenuous work involved, cost the Association almost nothing owing to the generous response of the Buddhist Priesthood and of the laity in their undertaking.

If the Government were to hold such an examination it would cost them at least Rs. 5,000. He paid a tribute to those connected with the work of the examination and scrutiny of papers. Referring to the "Buddhist parents, especially the rich, who send their sons and daughters to English schools where no Buddhist religious instruction is provided for them, in spite of the fact that there are now a number of Buddhist English Schools to which Buddhist children could very well be sent," the President said "Let them now at least make an honest endeavour to save themselves from the consequences of deliberately allowing their children to be led astray."

He said that if their English educated Buddhist boys and girls grew up without the necessary religious training it would be a great calamity to this country.

REPORT ON RELIGIOUS EXAMINATIONS 1933

The Young Men's Buddhist Association, Colombo, instituted the Religious Examinations in 1920 to meet a special need, long and generally felt, i. e., to systematise Buddhist religious education by teaching Buddhist children the precepts of their religion from text books specially prepared for the purpose, so that by the practice of such precepts they may grow up to be intelligent and law-abiding citizens of the country.

In the first examination held thirteen years ago, only about 300 students, at a few centres, took part. But the number of candidates has increased yearly. This year not less than 10,469 boys and girls, (i. e. 1111 candidates more than last year,) from 310 schools, (i. e. 70 schools more than last year,) applied for admission. Of these, 7,933, (i. e. 578 more than last year,) entered for the examination from 203 schools, i. e. 23 schools more than last year. Of these, 3,859 as compared with 3,389 in 1932, passed the examination, 750 gaining Distinctions, and 111 in the Honours Division. It may be mentioned that the number of students registered for examination represents only about a quarter of the number receiving regular religious instruction in these schools. The examination was held this year at 176 centres, as compared with 149 last year, in five provinces of the Island, the number of schools registered up to date being 345.

The Association has good reason, therefore, to be satisfied with what has been achieved in the past and to hope for greater advancement in the future.

The question papers were set by a board consisting of 20 eminent and scholarly Bhikkhus who award marks after scrutinising the ever-increasing number of answer papers—by no means a light task, though performed gratuitously.

To these Nayaka and Maha Nayaka Theras, some of whom have rendered other valuable service to what may be called "the best of all causes" by acting as authors and editors of text books adapted for the use of students, the Association offers its respectful thanks. It is also grateful to those of its members and friends and well wishers at out stations, who acted as supervisors at no little inconvenience, not to speak of the expense, cheerfully borne by them enabling the Association to hold the examination simultaneously at the various centres.

In order to arouse a greater enthusiasm and to secure greater efficiency on the part of those engaged in imparting religious instruction to students, an examination is also held annually of teachers themselves, on the results of which Cash Prizes to the value of Rs. 200/-, i. e. Rs. 25/- more than last year have been awarded.

The Association is greatly indebted to Mrs. D. P. Wijewardena of "Sri Ramya" Kollupitiya, who donates a sum of Rs. 250/- every year for awarding these Prizes and meeting other expenses in connection with this examination for teachers, which serves a very useful purpose.

It is encouraging to note that this examination also is growing in popularity, the number of applicants for admission this year being 35 as compared with 19 in 1932.

The Association desires to take this opportunity to express its thanks to all who have helped it in various ways, especially those ladies and gentlemen who have so generously contributed towards the cost of silver Medals and Cash Prizes.

The Committee begs to thank Mrs. A. M. de Silva heartily for gracing this occasion with her presence and for so kindly distributing the prizes,

and the Hon'ble Sir D. B. Jayatilaka our President for his unerring guidance and valuable advice which have contributed so much to the success of the activities of the Examination Branch of the Young Men's Buddhist Association, Colombo.

LIST OF DONATIONS.

The following is a list of contributions to the cost of Medals and Prizes distributed among the successful candidates at the Buddhist Teachers' and pupils' Examinations of 1933

Mrs. H. Wijewardena	250-00
Sir. D. B. Jayatilaka	35-00
Messrs N. & R. Hewavitarne	25-00
Mrs. C. A. Hewavitarne & Mrs. N. D. S. Silva	25-00
Mrs. G. L. Rupesinghe	25-00
Mr. V. S. Nanayakkara	15-00
Dr. W. Wijegunawardena	15-00
Mrs. A. M. de Silva	12-50
Mr R. Salgado	10-50
Gate Mudl. E. Peiris, Mudl. T. W. Gunawardena, Messrs. M. F. P. Gunaratne, D. S. W. Samarakone, M. P. Piyadasa, U. P. Ekanayaka, D. T. Jayasekara and Mrs. G. F. Perera Rs. 10/- each	70-00
Hon. Mr. C. W. W. Kannangara, Gate Mudl. H. Gunaratne, Messrs. Q. C. Fernando, G. J. Silva, J. A. P. Samarasakara, Rs. 5/- each	25-00
Mudlrs. P. D. Ratnatunga and C. Cooray Rs. 3/- each	6-00
Y. M. B. A. in memory of the late Gate Mudaliyar R. F. Gunaratne	10-00
Y. M. B. A. on account of book prizes	220-00
Dr. B. E. Fernando (a book worth)	6-00
Mrs. H. M. Gunasekera	1-00
Total Rs.	771-00

YOUNG MEN'S BUDDHIST ASSOCIATION A NEW SUNDAY SCHOOL

Under the auspices of the Religious Examination Branch of the Y. M. B. A. a Sunday School for the benefit of Buddhist children attending English Schools in the town, where no religious instruction is given, was opened on November 12, 1933, at the Association Head-quarters.

At present there are about 12 children attending the classes which are taught by the Revd. Heenatiyana Dhammaloka Thera who was engaged in similar work elsewhere before his departure to Santiniketan a few years ago. The Association will ever be grateful to him for kindly consenting to give religious instruction.

It is hoped that Buddhist parents sending their children to non-Buddhist schools and colleges will take advantage of this rare opportunity to educate their children in the precepts of their religion and in the practice of them. We also hope that children attending the classes will increase in number.

Mr. M. F. P. Gunaratne, a life member of the Y. M. B. A., has kindly placed his car at the disposal of the Religious Examination Committee as a conveyance for the learned Bhikkhu who resides at Nalanda Vidyalaya, and Mr. Rajah Hewavitarne, the Hony. General Secretary, has promised to equip the classes with 12 wooden chairs and 3 desks.

The thanks of the Religious Examination Branch are due to them

GLEANINGS

Religious Buildings and Places in Kashmir.

A communique issued from Jammu begins thus.-

His Highness the Maharaja Bahadur was pleased to command that all religious buildings and places found to be in possession of the state should be restored to the community establishing its claim thereto. In compliance with the order claims put forward by the Muslim community of Jammu and Kashmir have been investigated carefully and all those places, claims over which were not disputed by a third party, have been restored to the Muslim community, or some other suitable action taken in satisfaction of the claims. So far as the province of Jammu is concerned eight religious places out of a total of a thirteen claimed by the Muslim community have been restored and two more will be restored at a very early date. In one case it has been found desirable to keep the mosque in Government custody and in the remaining two enquiries are still proceeding. The Muslim community gave a list of 53 different religious places which they claimed in the province of Kashmir. Nineteen of those are held by private persons and the claim of the Muslim community is disputed. These cases are clearly such as cannot be dealt with by an executive order. In six other cases Muslims have failed to produce any evidence in support of their claim. The Glancy Commission settled the cases of two buildings, namely, Hare Masjid and Badshah Dome or the shrine of Syed Zainalabdin. They decided that whole of the former and the dome of the latter should be in charge of Archaeological department. Possession has already been made over to the Muslim community or other suitable action taken in twelve cases and in eight others the Governor will take action within a week. Of the remaining 5 cases two have been made over to the

Conciliation Board at Srinagar and action in the remaining three has been delayed as complicated enquiries have to be made. A few cases which are still pending will be disposed of with expedition. *Maha-Bodhi*.

Slavery and the Churches

It is claimed by J. K. Ingram, the author of *A History of Slavery*, that the chief motive which originated and sustained the abolitionist movement was Christian principle and feeling. No one would doubt the religious feeling of such men as Wilberforce, but Fox was irreligious, and it is a partial and partisan view that assigns the whole credit of the abolition of slavery to Christianity. Western Europe had been profoundly influenced during the second half of the eighteenth century by the writings of Voltaire, Rousseau, Diderot, and the Encyclopaedists. *Le Contrat Social* had appeared in 1762, and had created an immense impression fundamentally opposed to slavery. In 1788 a *Societe des Amis des Noirs* was formed in Paris for the abolition both of slavery and the slave trade. A resolution in favour of emancipation of slaves in all French colonies was carried in the National Assembly in May, 1791. The abolition movement in France came unquestionably from non-religious influences and he would be a bold man who would say what share those influences had in the same movement in England. Denmark abolished the slave trade in her territories in 1792 (though the decree was not to come into force till 1802). In 1794 the United States forbade American subjects to take part in the slave trade in foreign countries, and in 1807 they prohibited the importation of slaves from Africa. It is clear that by the beginning of the nineteenth century the antislavery movement was in the air.—*Rationalist Annual*.

REVIEWS

Ariche Religion—Aryan Religion—by Dr. W. Schumacher.

Aryan Religion means of course the noble Teachings of Buddha for Buddhism is the only Aryan religion, the only religion created by the spirit of the Aryan race. That suffices to make Buddhism a highly welcome gospel for New Germany. The author of the little pamphlet is well known as a German Buddhist and confesses now to have become an ardent sympathiser of the National Socialism, Hitler's Gospel for the rejuvenation of the old and ever young German nation. He thinks that Buddhism and National Socialism will excellently match together. The ideals of the Aryan race have always been Honour, Freedom and Self-responsibility. And just these ideals have never found an appropriate appreciation from Christianity which has sprung up from a Semitic race. Whereas the Christian ideals are Self-denial, Self-sacrifice, Humiliation and the recognisance that our own Self has no value at all and owes everything to supernatural forces, Buddhism is founded on the old Aryan ideals. "Don't seek for help from others! Seek your path yourselves and find your salvation within you" is the noble aim which Buddha has given to the man-like self-respecting races. And the Pali Canon is quoted that the Self is master of the self and who else could be its master? "to show that Buddhism teaches self-responsibility.

Thus the author thinks that Buddhism will have new future with all those Aryan races who subsequently will awake from the Roman-Christian—

Semitic atmosphere which today covers the Mind of the European Aryans.

Divine Love.—by A Heathen Hindu, published by Book Company, Calcutta, Price As. 4.

This is a searching enquiry into Christianity in general and the Gospel of Love in particular. The author is a well-known writer about Christianity, and his most recent work deserves careful study. The book is mainly divided into three parts viz., a general view of the Bible, The Old Testament, The New Testament. He has taken every care to quote almost all writers who have expressed any opinion non the Bible and its claim to Divine Love and Revelation. When the Bible was newly introduced to India, reformers like Ram Mohan Roy and Keshub Chunder Sen who were entangled in the vast and complex religious literature of Hindustan, cordially and readily welcomed the Biblical ethics without pausing to consider to what extent the "Divine Love" had humanised the European nations. Had they studied Buddha Dhamma which their own country produced their enthusiasm for the Biblical narration would not have been so great. It is really a very healthy sign for Indians and their future that they have now competent students to place before them a correct estimate of the Bible. Of the Divine Love and Revelation we need only say that history does not prove their existence. The one thousand and nine hundred years of Christianity as practised by its followers would not convince serious thinkers that there is any justification for the claim of of Christianity to "Divine Love and Revelation".

THE BUDDHIST

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NOTES AND COMMENTS

Japanese Representatives We have had the pleasure of welcoming Reverends Ogata and Kawano the representatives of the second General Conference of the Pan-Pacific Young Buddhist Associations to be held in Kyoto in July next. Their visit was on behalf of the Federation of all Young Men's Buddhist Associations in Japan for the purpose of extending their invitation personally to the Central Y. M. B. A., Colombo, and through it to all other Y. M. B. A. s and similar institutions in Ceylon to send delegates to the Conference. They make a special appeal to Women's Buddhist Associations to have them represented at the Conference. Their invitation will be placed before the Committee of Management of the Y. M. B. A. which will discuss the matter early. We have no doubt that all Buddhist institutions will gladly co-operate in making arrangements to send as many delegates as possible. We need hardly mention that the forthcoming conference is a very important one from the religious point of view. It will be a gathering where many matters vitally affecting the future of Buddhism in its relation to social welfare of the people will be carefully discussed. It is quite essential that Ceylon, one of the oldest and greatest

Buddhist centres of the world, should adequately be represented at the Conference. We congratulate the Federation of Japanese Y. M. B. A. s on the selection of their representatives. Revs Ogata and Kawano are real ambassadors of Japanese culture. We wish all success to their noble mission.

* * *

A Distinguished Visitor Among the visitors to the Y. M. B. A. last month was Prince Prithvi Bahadur Singh of Nepal, who was returning from America after attending the Religious Parliament held there. He addressed a crowded meeting at the Y. M. B. A. on the "Fellowship of Faiths." Prince Prithvi is the founder of Humanist Club of Bangalore where he is actively engaged in popularising the Humanist ideals.

* * *

The Y. M. B. A. The Annual General Meeting of the Y. M. B. A. is fixed for the 24th of February. A further notice will appear in our next issue. The Sports Branch extends its invitation to all members of the Tennis Club to attend the prize distribution in connection with the tennis tournament on the 13th instant. A notice appears elsewhere.

ANCIENT REMAINS IN LADDAKHA

By Tripitakacariya Ven. Rahula Sankrityayana

I

The discovery of Buddhist manuscripts at Gilgit, some two years ago—dating back to 6th or 7th century A. D.—and some other things of archaeological interest arrested my attention, and accordingly I visited Kashmir last April and stayed at Leh, the head-quarters of Laddakha, for about three months. The great Indologist Prof. Sylvan Levi of France had requested me to send him some notes and photographs of the books found. Out of the books found at Gilgit six manuscripts have been brought down to Srinagara. Chaudhary Wajahat Hosain, I. C. S., Home Minister of Kashmir State (son of our late lamented Moulvi Karamata Hosain Saheb of Arrah) rendered me every help. I intended to proceed to Gilgit but I could not secure the necessary permit. So far as I could ascertain I found that the ignorant officers of Kashmir State had distributed pages of the valuable books amongst their friends, which may no longer be traced. Had those valuable books been found in any European country they would have got every protection and would have been preserved in museums. Although I saw those manuscripts or whatever remained of them yet I could not take any notes or photos as I had given my word to the authorities not to do so. Prof. Sylvan Levi, Foucher, Sir Auriel Stein and several others had done their best to take steps for the preservation of these books, specially Sir Auriel who was the first man to throw light on them. Perhaps the Archaeological Dept. of the Govt of India had also tried to obtain them but the Kashmir authorities refused to com-

ply with their wishes. Had those books been brought to Bibliothique Nationale or British Museum they would have been properly preserved. The condition of the other books lying at Gilgit is no better. It is a matter of great regret that the *Kashmir State has already abolished its Archaeological Dept.*, and closed down the Museum.

II

From Kashmir I went to Laddakha which, physically and ethnologically, is a part of Tibet, and the inhabitants also are Tibetans in language, religion and culture. In 1835 Laddakha came to the hands of the Kashmir State. There are still some remains in Laddakha, which may be considered to be treasures of Indian art. There still exist some Buddhist monasteries at Alchi and Sumad, dating back to 10th century A. D., which bear pure Indo-Buddhist paintings. These monasteries were neglected even when an Archaeological Dept. existed in Kashmir and now that the department has been abolished, their condition may better be imagined than described. The German Buddhist, Brahmachari Govind, who is himself an artist, also accompanied me to Alchi, and highly appreciated the art. No care and attention is given to preserve it. At one place I saw a wooden statue which has been totally disfigured, as there was no arrangement to save it from sun and rain; but what is still left speaks of its beauty. The door sills and windows are also made of wood and are nicely carved. As it was dark inside the temple our small camera could not help us. The Idols and images are made of brick, and the painted cloths have got

miniature paintings which are wonderful. These miniatures are of small size—3 in. by 5 in.—and are most beautiful. Though 1000 years old, their colour is still bright. The art and sculpture here may be compared to those of Ajanta and Bagha (Gwalior). It is a matter of great regret that the attention of our Indian scholars has not turned towards them. If proper care and protection are not given to them, they will be lost for which we will not be forgiven by future generations. Sumda is in no way inferior to Alchi. Besides Alchi and Sumda there is one Buddhist monastery in the country of Spiti, south-east of Laddakha. In the Tabo monastery which was built in the 10th or 11th century A. D. has fine frescoe paintings. Spiti is a part of Kangra district and hence is in British India. I intended to go there; but I was detained at Laddakha; winter season came in and so I could not go. In Tabo there is a nice frescoe painting. This monastery was also built by the great translator Rin Chen-zang-Po. Rev. Joseph Gergon of Leh Ladakh told me that 7 or 8 years ago, when he visited that place, he found water leaking through the ceiling, and the paintings were wet; their condition still is said to be no better. Rev. Ash-boe (Keylung), who had been there very recently, was very much aggrieved to see the deteriorating condition of the paintings. I suggest that suitable steps should be taken to preserve these ancient monuments of Tabo and Lahlung in Spiti by the Indian Archeological Dept. In Lahula there are some two or three old monuments of 10th or 11th century, which are also not in a better condition. Russian Bolsheviks are often castigated for their alleged barbarity, but in regard to their ancient monuments, religious or cultural, they have done much more than is being done here.

III

For three months I was in Leh. Laddakha is chiefly populated by Buddhists. Although they have been under Kashmir State for the last 100 years yet they are most backward in education, so much so that even a dozen men who have passed middle examination can't be found out of thirty-eight thousand of Buddhist population. No special State scholarship or educational facilities are given to these backward tracts, though the Buddhists are most loyal to their ruler. No separate Police arrangement is made for Laddakha, which shows the simplicity and truthfulness of the people. The Buddhists of Laddakha have represented matters and it is hoped the Kashmir Government would take some steps towards the advancement of their education. A few years ago only Urdu was taught in the State schools, which was utterly difficult for the Tibetan speaking children to follow, but for the last two years the Tibetan language has also been allowed, but Urdu is still compulsory. If the Urdu language is made optional, then it would be helpful to Tibetians. In spite of the Tibetan language been allowed, no text-book has been written so far. During my sojourn in Leh I wrote three Tibetan readers and one Tibetan Grammar, which I have brought down with me for publication. I also wrote "A short History of Buddhism In Tibet" and translated the Majjhima Nikaya (Pāli) into Hindi. It contains 152 discourses of Lord Buddha.

Laddakha is situated in upper Himālayas and none of the river-beds is lower than 10000 ft. The altitude of Leh is 11,500 ft. above sea level and hence it never has a hot climate. Wheat and barley are grown sufficiently to satisfy

the needs of the people; besides, they keep sheep and goats. It is a country of naked hills and except a few poplar and willow trees no other trees are seen.

This year, it is said, witnessed the heaviest rain within memory. I was staying in the house of a wealthy Mahant. One night when I suddenly awoke I found that rain water was pouring into my room from the roof, but fortunately, the place where my writing materials were kept was safe. The roofs there are made of earth and are only two to three inches thick. This sort of earth covering is sufficient for a country where there is not more than 1 to 1½ inches of rain in the year. This year, the rain being the heaviest, several houses collapsed.

IV

On my return journey I went to see the Buddhist monastery at Narma, not very far from Leh, the style of which is that of Wikramshila and Nalanda. It dates back to 10th or 11th century A. D. About the 15th century the Balti invaders had destroyed the monasteries but still some frescoe paintings could be seen inside some of the stupas. I saw one and found the frescoes wilfully destroyed by the inhabitants of the locality, mostly non-Buddhists. It was a tragedy. If the Kashmir Government had taken care, these beautiful art treasures could have been easily preserved. I got some seals in Kutila script (in Sanskrit) which I have brought down with me. On my onward journey I went via Kashmir, but on my return I came via Kullu. I had to cross Lahula which is populated by 10000 Buddhists. At this place also there are two or three temples dating back to 10th or 11th century A. D. This territory lies between the two tributaries—Chandra and Bhagā—of the river Chenab.

The tract is hilly and pine and other forest trees are found in plenty. Furda system and untouchability are not found anywhere. Before the advent of the British Government this tract was being ruled by its feudal lords—who were called Thakurs—who gave tributes to the Sikha rulers. Since its annexation the British Government treated it well. It is exempted from the operation of the arms act. Much of the administrative control of this territory is in the hands of the Thakur Saheb of Kolang who is a hereditary ruler. Education is spreading among them. The inhabitants of Lahula were carrying on business in Tibetan wool, but due to fall in its market price they have been hard hit. Lahula is famous for its *Zeera Koot*, a spice used in perfumery, which is sold at the rate of two to three rupees a seer. It is its chief product. The last motoring station for Lahula is Manali—23 miles from Kullu—from where the Ratang pass is about 24 miles. After crossing this pass a man can reach Lahula. The Ratang pass is about 13000 ft. above sea-level. Lahula is very cool in summer and is one of the best health resorts for those who like solitude.

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ON DECAY

By Pandit H. Nandasara

(Translated from the Sutta Nipata.)

[The solace that Buddhism offers to those who are distracted with misery on seeing their near ones snatched away by Death, is based on a clear exposition by the Buddha, of the fundamental laws of life and death. Buddhism does not seek to delude its followers with glamorous pictures of a Heavenly condition which is to follow death; it does not offer compensations in the shape of future pleasures for present miseries. Rather, the Buddha asks His followers to "see life steadily and to see it whole," and from that calm and steady vision to derive whatever consolation might be needed for the sorrows that beset this earthly life.

Once, while moving about from place to place for the well-being of men, Buddha along with His disciples, visited Saketa. A certain old and wealthy Brahmin saw the Buddha at the city-gates and moved by a strong feeling of parental affection, burst into tears and advanced to Him saying "O son, I have seen you after a long time." He began to touch and embrace the Buddha, exclaiming "Where have you been my son, so long? Cruel has been the separation." He then invited the Buddha together with the retinue for alms and sent a message to his wife to prepare food. His wife too at the first glance at the Buddha, felt a deep love for him and acted just as her husband did. At the end of the feast, Buddha delivered a sermon which enabled them to attain the First Path, Sotāpatti. They requested Buddha to take alms daily from their own house. They were known by the name of the "Buddha-parents." and their house "The Buddha-family". When Bud-

dha was asked by the Elder Ananda why the Brahmin and his wife felt such a strong love towards Him, He replied that they had been His parents over five hundred times in their previous lives. Subsequently they attained to the remaining Stages of the Path and entered Parinirvana, the final passing away, in advanced age, being Arahans. The relatives, neighbours and citizens gathered to pay their homage in the last rites which were sanctified by the presence of the Buddha who delivered the following sermon]

Life is short; many die in less than a hundred years. Even he who lives beyond hundred, is sure to die being smitten with decay.

People grieve over the beloved dead. No being is permanent, ownership and existence are subject to change. Knowing this the wise man becomes a recluse.

Even our most cherished possessions must be left behind at the moment of death. Therefore the wise man having realised this never fails to be vigilant.

The things that we behold in a dream, cannot be seen in wakefulness. Even so the loving cannot see the beloved dead.

It is the name that remains of all beings seen or heard; it is the Name of the departed that does not decay.

It is difficult for the greedy, to give up grief, lamentation and avarice. Therefore Sages, having given up attachment, walk along the Path that leads to Nibbana.

It is suitable to a follower of Buddha to lead a solitary life being detached in mind, so that he may not have to sojourn in Purgatory.

The true follower of Buddha is never attached to worldly things, gathers neither friends, nor foes and does away with greed and grief.

Like a drop of water on a lotus-leaf or on the petals of the lotus-flower, the sage is free from attachment to the pleasures of sight and hearing and of the other senses.

With heart purified of Desire, free from attachment to sense-objects, the sage never thinks of other ways for the attainment of salvation. He never attaches himself to worldly objects, nor is he detached from Nibbāna.

ON THE SPEAR OF SORROW.

[The Buddha consoled with the following discourse one of His lay followers who was grief-stricken at the loss of his son and had abstained from food for a week.]

Human life is unwarned (of its close), mysterious, full of hardships, brief and filled with sorrows.

There is no way to defeat death. One has to die, even though one has lived up to a very advanced age. This is the Law of Life.

Ripe fruits have the fear of falling down at dawn. Even so, all those that are born have the fear of Death.

All the pots made by the potter are broken at last; so is all life.

The small and the great, the ignorant and the learned, all are in the grip of Death. Death is the last refuge of all.

Everybody has to die and enter the other world. There is no help for it. The father cannot help his son. Relatives are of no avail.

Like a butcher, Death snatches away people from the midst of relatives, even while they are looking on and talking.

Thus all the world is pressed down by Decay and Death. Having understood the nature of the world, the wise are sorrowless.

You do not know the way he has taken. Without knowing the two ultimates of whence he is and whither, it is in vain that you weep. Know you within yourself if weeping over any matter is any good. Does a wise man ever, lost to self, suffer self-inflicted pain?

One cannot calm one's mind by grief or tears. Grief only creates more and more suffering and causes pain to the body.

One becomes wasted and discoloured by self-inflicted pain. To weep is of no use to the departed person; so it is utterly useless.

He who does not give up grief, suffers more and more pain. Weeping for the departed, one is entirely controlled by sorrow.

Behold others who are about to depart from this world according to their Karma. Beings shudder having approached Death.

We are swayed by a multitude of hopes, but always what happens is just the contrary of our hope. Behold the nature of the world.

Although one lives a hundred and twenty years or more, one must leave one's relatives and life too.

Therefore listening to the sayings of Saints, knowing the impossibility of the revival of the departed, one should give up bewailing.

When the house is on fire, the wise man quenches it by pouring water; so the risen grief should be subdued as wind drives away a piece of cotton.

He who wishes to be happy should give up sorrow, desire and evil-mindedness, and pull out from his heart the spike of defilements. Being devoid of Cankers, one attains serenity of mind and then is calm and free from Sorrow.

THE BUDDHIST UNIVERSITY OF NALANDA.

A Lecture Delivered at Y. M. B. A. by Mr. Hirananda Sastri

Mr. Sastri prefaced the lecture with a brief survey of the places of interest to Buddhists, which he had excavated in India. He said that he had been working at different sites. One of them was Kusinara where the Buddha died and was cremated. Later he had worked at Sarnath and finally at Nalanda. Kusinara was in the United Provinces, and when the Buddha wanted to die Ananda asked Him why He wanted to die in such a wattle and daub town, and the Buddha replied that so many Chakravarti kings had died there before. His (the speaker's) chief had carried on excavations at Kusinara for two or three years but it fell to his (the speaker's) lot later to excavate a huge stupa and a colossal statue of the Buddha. It so happened that the evening before he excavated them there was a huge storm and the people thought that the relics wanted to disappear. In the centre of the stupa he found a copper vessel and on the top of it a copper plate the whole of which was written on, only the first line being engraved. When he saw that a thrill of joy ran through him. He found the copper vessel full of sand and in the sand so many small white pearls, some with holes and others with no holes.

He also found inside it two tubes. One broke and the other was hard and he cut it and found inside some charcoal and silver coins belonging to the reign of Kumara Gupta. There were also pearls and precious stones. Another tube that was found was of silver and inside it was a gold tube and inside that was some reddish substance. When he felt that a wonderful feeling came over him and he thought he was placed in a heap of snow.

His whole body became cold and the reddish substance melted and the liquid evaporated. The copper vessel and plate were now in the Museum. The last line in the copper plate stated that those things were placed in the Maha-Parinirvana Chaitya of the Lord Buddha. That proved conclusively that Kusinara was the place where the Buddha died. About a mile from that spot was the place where Buddha was cremated.

Nalanda was the place where the Buddha stayed for several months and preached the Dhamma. It was acquired for Him and presented to Him by 500 merchants. At the time of the Buddha, Nalanda was only a very flourishing town. They learned that not only from Buddhists but also Jain texts, for it was a place sacred not only to the Buddhists but also to the Jains. The Royal Asiatic Society of Great Britain had asked them to have it excavated and in 1917 it was excavated and very interesting things were found there. After the initial operations had been carried on by Dr. Spooner, he was asked to excavate it in 1920-21. They found there stupas, bronze figures, monastic buildings, inscriptions, etc. The monastic buildings were rectangular and all round were cells. There was also a row of cells just opposite the entrance. The earliest building they found belonged to the Gupta age. In the time of one of the Gupta kings, King Meghawarna had sent an embassy from Ceylon asking for permission to build a "sangharamaya" at Buddha Gaya and permission being granted it was built.

So far they had found nine different monasteries and in the first of them there were some very important relics. The

chief of those was the Samudra-Gupta. Copper Plate and a stone inscription of Yasowarnadeva. The "Patticca-Samuppada" was written in very minute letters on the tablets. The most important inscription they found was the one which was issued in the reign of Devapaladeva in the 9th Century A. D. In his reign the king of Java and Sumatra had sent an ambassador to Devapaladeva asking him to construct a monastery at Nalanda and endow some villages for the maintenance of the Vihara. Devapaladeva, who was also a Buddhist, agreed. The condition laid down was that the income of those villages should be spent for the maintenance of those buildings, for the writing of sacred books which should be given to different people to propagate the Dhamma, for the maintenance of the Bhikkhus who resided there and also for the maintenance of a hospital. That inscription showed that both those islands were governed by a dynasty that had gone from India. In Java and Sumatra they found either Hindu antiquities or Buddhist antiquities.

It appeared from the contents of one inscription that a prominent Turk had embraced Buddhism and had brought to Nalanda presents from his own country. That inscription gave them an idea of what Nalanda was in the 6th Century A. D.

Starting from the period of the Buddha till the days of Fa Hian in the 4th or 5th Century A. D. there was no mention of Nalanda as a University town. Fa Hian merely mentioned it. Nalanda abounded in lakes full of lotus plants which survived even to the present day and the name Nalanda meant, he thought, the giver of lotus stalks. The real derivation of it, however, was not known. Another confirmation of Nalanda that

he had found was that Sariputta had died there and even now there was a place there called Sasichikka after Sariputta. Among the statues they found was one leg of the throne where an elephant was overpowered by a lion. Some of the bronzes they had excavated were of very high artistic beauty. Apart from the stone figures some of which were now being worshipped as Hindu figures there was also a huge figure of the Buddha in his "Vajrasana". That image was decidedly Buddhist but the Hindus had now put a mark on the forehead. The same thing had happened at Buddha Gaya where the Mahant had asked his disciples to put a mark on the forehead of the statue.

The whole of Nalanda was full of Mahayana influences. In the early days a quarrel had arisen between the Theravadas and others. Gradually Nalanda had developed into a big centre of Mahayana, so much so that Nagarjuna was said to have stayed there for several years. Hiun Tsang who went to Nalanda to study in the 7th Century A. D. gave vivid account of the monasteries there. He said that no less than 5,000 students were staying there, studying not only Buddhist texts but even the Vedas and that 200 villages were granted to the University and that different kings continued to make grants. They also found in the excavations a good number of clay seals which had been sent along with presents.

Buddhism started at Sarnath but it was from Nalanda that it spread to different lands. University of Nalanda had its own seal. Hiun Tsang said that many people forged the seal of Nalanda University to show that they came from Nalanda. From the accounts of Hiun Tsang they found that Nalanda was a flourishing University town. Close to

Nalanda was a place called Vihara which was the stronghold of Mahayanism. In the 13th century A. D. when the Mohammedan invader went to Vihara they found it full of Buddhist monks. The invader was disappointed and he asked his men to kill everyone they came across. Thousands were thus butchered and not a single monk was left. The same thing had happened at Nalanda, and the books were burnt.

Some of the seals were gilt and showed that even in those days the Panchayat system was prevalent and that each Panchayat was working under the instructions issued from Nalanda. Some of the seals were Brahminical and possibly there was no enmity between the two religions. Other seals were of a religious nature with stupas and figures of the Buddha engraved on them. One building that was found there was of marble and showed that marble buildings were known to Indians long before the Mohammedans came to India. There was a building which might have been built by Valaditya, a great Buddhist King, and some of the panels of the building contained Brahminical stories.

In this connection he wished to mention that among the excavations in the Madras Presidency they had come across a place called Nagarjunikunda where a "sangharamaya" had been built by monks from Ceylon.

The fame of Nalanda had reached the Far East and Sumatra and Java, and it was through reputation that Hiun Tsang was attracted there. With regard to the life in the University, Hiun Tsang stated that so many householders were asked to feed so many students so that each student was able to prosecute his studies without inconvenience. According to Hiun Tsang it was with difficulty that one gained entrance to Nalanda because before one was allowed to pass one had to answer so many questions put to one by the door-keepers and it was only when the latter were satisfied that one was allowed to proceed. The door-keepers were said to be so clever and efficient that they were like examiners.

The people who lived there were far advanced and had reached a high standard not only in learning but also morally and that was the reason why people were attracted to Nalanda. The images that had been found there were masterpieces of artistic skill and he did not know how they could manufacture them. From the 6th century A. D. up to the 10th century A. D. they found a continuous link and it was only after 12th century A. D. it was destroyed by the Mohammedans and never revived. The Archaeological Department was trying to conserve the basements of the different monasteries and preserve the stupas also. Similar to Nalanda they had a University at Taxila where also they had carried on a good deal of excavations.

BERLIN BUDDHIST CONGRESS, 1933

Amid great public interest a Buddhist Congress has taken place in Berlin, with the participation of leading Buddhists from the entire world. On Saturday, September 23rd, a solemn ceremony in the Buddhist House in Berlin-Frohnau opened the Congress with the 31. Sutta

of the Majjh. Nik. Then Dr. Wolfgang Schumacher, summoner of the Congress, welcomed the guests present, and emphasized that one word from the recited Sutta should prevail over the entire Congress, the word of Anuruddha:

"Verily, O Lord, are we different in body, but only *one* will is ours". Then Bhikkhu Ananda Kausalyayana, of the Buddhist Mission in London, spoke concerning the basic teachings of Buddhism. His English speech was rendered into German by Guido Auster. Bhikkhu Ananda said: "We in the West can not turn away from Buddhism simply because it comes out of the East, any more than we can shut ourselves off from warmth and light of the sun merely because these arise in the East. The truths of Buddhism have their validity in all countries". Bhikkhu Ananda then analyzed the teachings of the other faiths and skillfully pointed out the contradictions inherent in the precepts of God, Creator, revelation, and everlasting soul, and finally set forth the four noble truths. "Moreover, Buddhism is no pessimism, since it deals not only with sorrows but with the liberation from sorrow".

In a Berlin auditorium on Sunday, afternoon, September 24th, the representatives of the separate countries spoke concerning the status of the Buddhist movement in their native lands.

First of all Dr. Schumacher made a short report on Germany. Then Bhikkhu Ananda spoke about England. There followed a message from Miss Grace Lounsbury, president of the French association of the "Amis du Bouddhisme", and a report concerning its activities in France. Then Dr. Prochazka-Pilsen spoke regarding his efforts to spread Buddhist ideas and philosophy in Czechoslovakia. Mr. E. W. Atukorala spoke concerning the revival of Buddhism in Ceylon where after long and terrible repression by the Portuguese, considerable freedom in religious matters has now been won under English rule. Bhikkhu Ananda spoke further concern-

ing the attempts of the deceased Anagarika Dhammapala to re-create Buddhist centers in India and to win the holy places back into Buddhist hands.

It was to be gathered from all these reports that the Buddhist movement happily is once more in a growing period and that in all countries of the world there is a vigorous search for a religion of perception, such as Buddhism represents.

This interesting afternoon closed with a report by Rev. Sakakibara, the Buddhist Mahayana-priest from Japan, who exhorted the followers of Theravada to afford vigorous practical assistance to the Japanese Buddhists in effecting a purification of Japanese Buddhism. On Sunday evening Dr. Schumacher spoke on Buddhism and problems of the present day, and showed by means of many examples (social questions, protection of animals, etc.) that Buddhism is not out-dated, but modern and full of life.

On Monday evening Dr. Bruno threw light on Buddhism from the philosophic side and earned great applause.

The following may be characterized as the success of the Congress: that on one hand it succeeded in bringing representatives of different trends together for personal discussion and created valuable human connections among the leading Buddhists; and on the other side, that through the public lectures a great circle of men were brought in touch with Buddhism. (*Reported by Dr. Schumacher.*)

THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS PROSPECTUS.

(We have pleasure in publishing the full prospectus of the Second General Conference of the Pan-Pacific Young Buddhist Associations, which we received from Rev. Sohaku Ogata, the representative of the Federation of all Y. B. A's of Japan, which acts as sponsors of the Conference. We comment editorially—Eds.)

It can not be denied that at the present moment there has arisen a serious crisis in the international political situation among the various nations whose shores are washed by the Pacific Ocean, and, in view thereof, we young Buddhists can by no means afford to look on this state of affairs with folded arms, but feel ourselves swayed by a strong religious impulse. Considering the tremendous world-issues as well as the position of our own nation, Japan, among the same, in the Holy Name of the Lord Buddha we call upon all young Buddhists in the countries bordering upon the Pacific to rally, and, while paying due importance to the racial civilization of each unit, to increase their mutual friendship and understanding. Thus, it is our aim to make efforts towards an international contribution in the form of a great block of Buddhists.

We have resolved to carry out this epoch-making international movement in Japan in the latter part of July this year. One part of the execution of our plans lies in putting into effect those resolutions that were carried at the First General Conference of the Pan-Pacific Young Buddhist Associations which was held in Hawaii in July of the 5th year of Showa (1930), the other is the commemoration of the 2500th anniversary of the Lord Buddha's birth, which is due on the 8th of April, 1934. We may say that this general conference, composed of one thousand specially-chosen delegates of fresh and open mind,

sitting under the observation of the entire world, will afford a most excellent chance for granting a boon to the various nations of the world.

We are confident that the development of the world's civilization, together with the question of international friendship, can not be brought about by any other means than by a mutual spiritual union between the peoples of the world, and, above all, by a firm and sincere hand-clasp, born of belief in the Buddhist religion, between the nations whose shores touch the Pacific.

We also believe that it is well within the bounds of possibility that this general conference may succeed in completely getting rid of the conventionalism and conservatism lingering in the older form of the Buddhist religion, and, together with the emergence of an exuberant manifestation of a new form of Buddhism, a great influence for good will be exerted on the future fate of the Pacific.

At home we seek for reforms in the teaching of the Buddhist precepts, in the organisation of its system and of its enterprises, while, abroad, we aim to debate on the trend of world-thought, with special reference to present international politics, economics, and diplomacy, and take upon ourselves the duty of passing resolutions as to what should be the constructive policies and compendium of our Buddhist religion. The present General Conference of the Pan-

Pacific Young Buddhist Associations is indeed burdened with a heavy and important duty.

We wish to sound a paean of heartfelt praise and thanksgiving to the Lord Buddha that we have received the honour of being selected for the execution of this onerous duty in the sacred anniversary year of His birth.

Ladies and gentlemen, at home and abroad, we trust you will read the signs of the times in the international situation and recognize the grand humanitarian message of Buddhism, and we look for your whole-hearted support in our sacred aims and purposes.

1. Name:—The Second General Conference of the Pan-Pacific Y. B. A's.

2. Purpose:—To study and to carry out the practical methods for encouraging the spirit of young Buddhists and promoting mutual cooperation between the various Y. B. A's in the various countries bordering on the Pacific Ocean.

Head-quarters: The Federation of all
Y. B. A's of Japan
(10 Hitotsubashitori, Kandaku, Tokyo)

PLANS

3. Sponsors:—The Federation of all Y. B. A's of Japan

4. Place:—Tokyo and Kyoto, Japan.

5. Time:—From 21st to 29th July, 1934.

6. Organizations Invited:

a. Y. M. B. A's and Y. W. B. A's and other associations of similar nature at all universities, colleges, and middle schools in Japan.

b. Y. B. A's in Manchukuo.

c. Y. B. A's in China.

d. Y. B. A's in North America.

e. Y. B. A's in Hawaii.

f. Y. B. A's in Canada.

g. Y. B. A's in India, Ceylon, Burma, Siam.

7. Delegates:—All delegates shall be actively engaged in Buddhist work at present or shall have future intentions of doing such work.

8. Preparatory Business Office:—At headquarters in Tokyo.

9. Expenditures:

a. The sponsors shall finance all conference expenses of the delegates, such as housing and meals, during the Conference.

b Travelling expenses to the Conference and return shall be defrayed by the delegates or the groups represented by such delegates.

10. System:—The meetings of the Conference will be of two types, general meetings and round table discussions. The Round table discussions shall be composed of four divisions:

a. Religious education.

b. Activities and management of Y. B. A's.

c. Constructive criticisms of current thoughts.

d. Organization and standardization.

11. Languages that may be used:—Japanese, Chinese, English or Esperanto.

12. Reports and Topics for discussion will be chosen and arranged after submission from all the delegates, e. g;

1. Report on activities and resolutions arrived at during the First General Conference of the Pan-Pacific Y. B. A's.

2. Reports by delegates on present conditions of each Y. B. A. in their respective countries.

3. Questions concerning the peace of the world, especially that of the Pacific.

4. The policy contributed to the civilization of the world by Buddhism.

5. Measures to be taken by Buddhism with regard to the present social unrest.

6. Various problems relating to the purification of society.

7. The attitude of Buddhists towards the thought problem.

8. The attitude of Buddhism towards racial problems.

9. Commemoration activities marking the 2500th Anniversary of the Lord Buddha's Birth.

10. The carrying into execution of the resolutions and conclusions arrived at during the Conference.

11. Propositions submitted by each delegate.

12. Problems of Young Buddhist Associations.

a. Research as to the problem of Y. B. A's leading principles.

b. Research as to organization and activities of the Y. B. A's.

c. Provision for communication and mutual cooperation between the Y. B. A's of different countries.

d. Study of the methods of Buddhist instruction for young people.

e. Questions concerning the Pan-Pacific Federation of Y. B. A's.

13. Location for the next Conference.

One hundred thousand yen (by donation) has been set as goal to meet expence for the Second General Conference of the Pan-Pacific Y. B. A's.

ARTICLES OF THE BOARD OF ORGANIZATION OF THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC YOUNG BUDDHIST ASSOCIATIONS.

ARTICLE 1.

This association shall be called THE BOARD OF ORGANIZATION OF THE SECOND GENERAL CONFERENCE OF THE PAN-PACIFIC Y. B. A.

ARTICLE 2.

The Board shall attend to all business in connection with the preparation of the Second General Conference of the PAN-PACIFIC Y. B. A's which will take place in July, the 9th year of Showa (1934), in Japan.

ARTICLE 3.

The Headquarters of the Board shall be situated at the General Office of the Federation of all Y. B. A's of Japan, and the local offices shall be placed either in the respective Y. B. A's headquarters of the district or in any other convenient place.

ARTICLE 4.

The following officers shall be elected in order to do the business of the Association:

(a) A number of committees, a president, and Vice-presidents. The committees shall deal with every business, in preparation for the Conference, and shall work under its special rules.

(b) A number of counselors to supervise the works of the committees.

(c) A manager and assistant-managers shall systematically arrange the resolutions passed by the committees. There shall also be at the disposal of the manager and assistant-managers a few secretaries to accomplish the daily routine.

- (d) A number of Advisers.

ARTICLE 5.

Any person who supports the association shall be elected as a member by the Board of Organization and be placed under one of the three categories mentioned below:

- (a) An honorary member.
- (b) A special member.
- (c) A supporting member.

ARTICLE 6.

The work of organization is divided into nine divisions:

(a) The presiding committee; this committee shall deal with general business.

(b) The General committee; this committee shall deal with the business belonging to every committee, and other necessary affairs:

(c) The Financial committee; this committee shall deal with finance in general and the accounts of the Conference.

(d) The Recording committee; this committee shall deal with general correspondence, editing and publication of documents and issuing announcements.

(e) The Investigating committee; this committee shall prepare the reports necessary for the meeting on the following items;

(1) Particulars of the present state of Y. M. B. A's.

(2) Particulars of the present state of Y. W. B. A's.

(3) Particulars of the present state of Buddhist Sunday Schools and Youth's Associations.

(f) The Communication committee; this committee shall deal with both domestic and foreign communications.

(g) The Draft committee; this committee shall deal with the organization of the meeting together with the preparation of any question to be brought up before the conference.

(h) The Reception committee; this committee shall deal with the reception and entertainment of the foreign delegates.

(i) The Commemoration committee; this committee shall deal with all the commemoration work for the 2500th Anniversary of the Lord Buddha's Birth

ARTICLE 7.

The expenses of the General Conference and the preparations therefore shall be met by donations; the income and expenditures shall be approved by the committees.

BYLAWS.

ARTICLE 8.

All the necessary matters not mentioned in the articles shall receive the attention of the committees.

ARTICLE 9.

The term of the officers shall expire at the end of the General Conference.

ARTICLE 10.

The various committees shall be elected by the members constituting the committee of the Federation of All Young Buddhist Associations of Japan. The other officers shall be duly elected at the meeting of Board of Organization.

ARTICLE 11.

The Manager, assistant-managers and secretaries shall receive a remuneration.

GLEANINGS

Sectarian Schools

The main object of the Christian schools is the propagation of the Christian religious idea. The Magazine of a well-known Christian school in Colombo puts the idea well. The pupil should "feel and be influenced by the atmosphere of holiness and peace that shall be there. . . . and experience there the unspeakable joy of fellowship with 'hrist our Saviour, realising him as a Living Presence in each individual heart." It is a noble idea for a Christian child. But how can a Buddhist child be benefited by it?

Sometimes the religious idea is put into a child's mind in a more subtle way.

The danger to children who do not belong to the religious denomination of the school is greater now than formerly owing to the Kindergarten or Playmethod of education.

Your correspondent mentions a number of Buddhist Principals of Schools whose services were not retained. Will he enlighten us as to the circumstances under which the Rev. Hutchinson left Wesley, the Rev. W. A. Stone took up a lectureship at the University College, the Rev. Fr. Lytton moved from St. Joseph's, the Rev. Bro. Walter James from St. Benedict's and why the Rev. Bro. Bonaventure did not return to St. Sebastian?

All schools are more or less financially embarrassed. It is true Buddhist schools are worse in this respect, because they were all started without capital. If they continue to be unsound it is mainly due to the apathy of Buddhist parents.

St. Thomas' has a large debt and the yearly interest alone comes to over Rs. 20,000. The Buddhists are helping to pay a good portion of it. For whilst there are 388 Anglicans at St. Thomas', there are 402 Buddhists (figures for 1931) The Buddhist pupils must be paying in fees and grants nearly Rs. 80,000 per year.

"Buddhist Parent" ought to realise that the policy he is pursuing is suicidal. In Wesley College there are 138 Buddhists to 68 Wesleyans. There are 127 Buddhists in C.M.S. Ladies' College; and so on. Most of the Christian schools could not exist if not for Buddhists. There are hardly any Christian children in Buddhist schools. That means that whilst the Christians are all giving a good Christian education to their children and producing good Christian citizens, the well-to-do Buddhists do not wish to give a Buddhist education to their children and are helping to produce indifferent Buddhist citizens without any religious restraint.—G. D. Wickramaratna in "*Ceylon Daily News*"

Hindi Translation of the Majjhima Nikaya

Tripitakacarya Sri Rahula Sankrityayana who returned from Leh, Ladak, brought with him the manuscript of his translation of the Majjhima Nikaya when he visited Sarnath. He is soon leaving for Allahabad to commence the printing work. We have not yet succeeded in getting the money necessary for this purpose. Our appeal has brought two guarantors and we want eighteen more. Will not our friends who are following our constant endeavours to spread the Dhamma in India agree to help us in the work by contributing Rs. 100/- each?—*The Maha-Bodhi*.

Monsters of Cruelty

"We shall have to revise what is known as religious teaching, since that at present involves holding up to the very young as patterns of morality such monsters of cruelty as Moses, Joshua, Samuel, and David, whose atrocities, translated into plain English exceed anything that were alleged against our enemies in the last war."—*Lord Raglan quoted in Literary Guide*.

THE CONGRESS OF BUDDHIST ASSOCIATIONS

The annual sessions of the Congress of Buddhist Associations was held at the Dharmaraja College, Kandy, on the 26th ult. under the Chairmanship of Mr. Sri Nissanka. Mr. P. de S. Kularatna, the Chairman of the Reception Committee welcomed the delegates. A unique feature of the gathering was the presence of two Japanese monks, Revs. Ogata and Kawano who are visiting the Buddhist countries with the purpose of inviting Buddhist Associations to send delegates to the Second General Conference of Pan-Pacific Y. M. B. A.s. They were very warmly and affectionately received by the President. Rev. Ogata made a short speech which was translated into Sinhalese.

The following resolutions were passed unanimously:—

"That this congress resolves to take necessary steps (a) for the codification of the Buddhist Ecclesiastical law (b) for the establishment of a Buddhist Ecclesiastical Court.

"In the opinion of this Congress it was never the intention of the founder of the Sri Chandrasekera Fund that the Trustees thereof should directly or indirectly in any manner aid the maintenance of any place of religious worship other than Buddhist; hence this Congress urges the Trustees of the said fund to administer it in strict conformity with the intention of its founder."

Mr. Sri Nissanka and L. H. Mettananda were re-elected President and Vice-President for this year.

REFLECTIONS OF A READER

Useless Yogi

Amusing stories about the powers of Yogis are again related by persons who are said to have acquired intimate knowledge of their life. The most common miracle attributed to their hypnotic power is connected with the railway engine which did not run. When I heard the story—it is current in almost every city—I wanted to find out a man who saw the miracle. Curiously enough, none had seen the incident. What I cannot understand is why these Yogis cannot use their power in doing some thing to help humanity, say, by stopping racial warfare. Swaraj can be very easily got if a Yogi is able to do what he likes. Cannot he *will* an opposing army to run in disorder? Lord Buddha most emphatically asked His disciples not to perform miracles because that was not the way to convince a man of the truth of a religion. Yogis should not be useless to themselves as well as to others.

Refined Vandalism

With all the ordinances, a vigilant Public Trustee and an Archaeological Department, Vandalism in historic places is going on. Vandalism is either crude or refined. Recently I visited Attanagalla. The spot where our saintly Sirisangabo sacrificed his life is now enclosed with an ugly building. For centuries it was not built upon. The misguided piety of some has now prevented all from seeing this historic site—if it be the identical one—with its natural setting. The building is purposeless and useless. It only uglifies the place. In Varana a person who is doing some “improvements” has thought it fit to erect his own statue on the temple premises. Greater benefactors had endowed Viharas without making a show of their charities. Now nothing can be done without a touch of Vandalism. No true archaeologist or artist will ever imagine that electric instatallation in rock temples like Dambulla and Varana is an improvement. This is refined Vandalism.

Y. M. B. A. SPORTS BRANCH

TENNIS TOURNAMENT

The distribution of Prizes in connection with the Tennis Tournament will take place on Saturday the 13th instant at 4.30 p.m. at the Y. M. B. A. Mrs. A. E. de Silva (Jur.) has kindly consented to give away the Prizes. The members will be glad to know that there will also be an exhibition game of tennis by well-known Colombo players. The Sports Committee trusts that the members of the Y. M. B. A. Tennis Club will not fail to attend the function and make it a brilliant success. A cordial welcome is extended to them.

OUR EXCHANGES

Following periodicals have been received with thanks:—

The Maha Bodhi, Calcutta; *Indian Social Worker*, Bombay; *Aryan Path*, Bombay; *Buddhism in England*, London; *British Buddhist*, London; *Peace*, Singapore; *Buddha Prabha*, Bombay; *India and The World*, Calcutta; *Young Ceylon*, Colombo; *Children's News*, Delhi; *Extremes Asia*, Saigong; *Kalpaka*, Finnevely; *The Scholar*, Palghat; *Rajan Dharmaraja College Magazine*, Kandy; *Nalanda*, Nalanda Vidyalaya Magazine, Colombo; *Sinhala Baudhdhana*, Colombo.

A CORRECTION.

The list of donations in connection with the Prize Distribution published in our last issue should be corrected as follows:—

	Rs	Cts
Mr V. S. Nanayakkara	20	00
Mrs A. M. de Silva	15	00
Mr W. A. de Silva	12	50

We regret the error.



THE BUDDHIST

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NOTES AND COMMENTS

The Indian Earthquake An unprecedented destruction of life and property has followed the earthquake which occurred last month in the Gangetic Valley. Province of Bihar and Orissa and Nepal have suffered the most. Over 20,000 people are believed to have been killed and much more rendered utterly destitute. Patna, Monghyr and Nepal valley have been most seriously affected. Public buildings and houses have been damaged beyond repairs. Water supply and irrigation works have been disrupted. Staple industries have been destroyed. Fertility of soil has been rendered poor. These and other disastrous after-effects of the earthquake have created a pitiful situation which calls for the greatest sympathy for the sufferers. If immediate relief is not granted to these unfortunate victims virulent diseases might set in and sweep away the living. Kings, Princes, statesmen and business magnates have joined to make the catastrophe a common cause to which every individual should contribute.

Relief Funds. We are very glad to note that more than one Relief Fund has been started in Ceylon

in order to send help to sufferers from this terrible disaster. When the news of the calamity reached Ceylon, the Y. M. B. A. promptly circulated a subscription list among its members and friends. Buddhists have been known to be charitable and ever ready to relieve suffering. We sincerely hope, therefore, that all these Funds will be generously supported by the Buddhist community, so that Ceylon's help to India on this occasion may be a substantial one. Subscriptions so far received by the Y. M. B. A. are published elsewhere.

* * *

The Late Mr. Martinus C. Perera

It is with deep regret that we have to record the death, in his eightieth year, which occurred on the 4th of this month, of Mr. Martinus C. Perera the well-known social worker of Colombo. The late Mr. Perera was one of the most popular figures in Ceylon. Only a few years back he retired from active service owing to feeble health. A skilled mechanic, a great social worker, a pioneer temperance leader, and a friend of the poor, Mr. Perera served his countrymen truly and well for a long period of over 50 years. Everybody will miss his

speeches which were a delightful mixture of seriousness and humour. He was the dreaded foe of smokers. He used to say "You have no right to poison the air we breathe". Mr. Perera was loved and respected for his simplicity and urbanity. He was brave and fearless in criticising what appeared to him to be unjust or unfair. His enthusiasm found him in strenuous work while in most people enthusiasm was allowed to end in smoke.

We would commend his exemplary life to every worker in modern Ceylon. We convey to the members of his family our very sincere sympathy.

* * *

The Y. M. B. A. We invite attention of the members of the Y. M. B. A. to the notice convening the General Meeting which is fixed for the 24th instant. The Annual Dinner takes place on the same evening.

NIRVANA

By Anagarika Lhasshekankrakrya

"Om, Amitaya! Measure not with
words
Th'Immeasurable; nor sink the
string of thought
Into the fathomless. Who asks,
doth err,
Who answers, errs. Say nought!"

Nirvana was always hailed with silence by the Buddha.

What is Nirvana?—None can say anything of it. Theoretically I would represent it as a tangent of a circle. The circle is there, rather the Wheel of Life. But the tangent is the initiation of a grand new world in the realm of geometry, one of originalities yet undefined of the domain of the formless and therefore of unlimited dimensions. A defined thing is a limited thing, and as such of imperfect nature. There dwells the fundamental truth of Dukkha (sorrow), Anicca (Impermanence), and Anatta (Soullessness).

The new realm or posterior life of a new order as represented by the new mystical world of the metaphorical tangent is Nirvana. But then nothing can be said of such eventful though utterly unexpressed realm hereunder, that is to

say, in our limited and imperfect three dimensional world of Miseries. We can only progress towards it with mathematical precision by the aid of the Eightfold Path, itself, based on the Rule of the Four basic Truths, preached by the Buddha.

Karma. Is it KISMET of the fatalists? or PROVIDENCE of the fanatical dogmatists? or NATURAL LAW of the casuists?

It may be all that, yet it is none of these. If it is explained as ORDER we are more within the domain of Truth. But for the sake of our surmise we shall insist on the fact that we shun definitions so to avoid inexactitude. We prefer to remain faithful to the analytical progress.

Karma is not, as commonly said, a supernatural bookkeeper's Due and Debit. So and thus does Karma lead us towards our common goal, with a direction that may be imparted or controlled by the will. Karma is our treasure house, or our line of power, thus becoming our source of supreme inspiration and conviction with clear conceptions and optimistic defiance of Life. Karma thus

understood puts us on the borders of the grand stream of eternal beingness. It is the fusion of the qualities of the Khandas (form, sensation, perception, concept and consciousness); it moulds our momentary personalities and also shapes our character or individuality. It is like the ocean breeze that strikes over the shores and looses itself in the unknown land of the domain of another sort of existence: Nirvana!

In our life Nirvana is the supreme Goal, Karma the Direction, Rebirth the means, the Khandas the method, Personality the incidents, Individuality the framework. We are the substance undergoing sublimation, yet what is sublimated is not "ourself". Nothing of ourself endures. We are but the reality of a wondrous 'mirage'. That which becomes Buddha or Illuminated and passes on to Nirvana is nought of the composed nature of our manifested being. This is illusory, but where Karma has no more 'raison d'être', which is evidently its final goal; whence Rebirth becomes impossible, because useless; when the Khandas complexities are altogether vanished and Personality has become void, futile, unimportant and Individuality fused with the whole of nature through the Jhanas (obliterations of self by the

all-pervading transcending expansion of the higher consciousness); thence do we reach or realize or "become Nirvana."

This is fundamental Buddhism. Nothing of nihilism, of egotism or of pessimism,—Buddhism ignores what is nothingness and it is foremostly an ethical system which respects other's will, thoughts and deeds. As for pessimism, may it be said, once for all, that no Buddhist could ever be so since the basic foundation of Buddhism is clearness of concept and transcending realisation of the deepest Truths of Nature, whereof comes the greatest freedom of mind. Higher knowledge has ever meant supreme freedom and sublime happiness.

We may repeat with the late Dr. Paul Dahlke, one of the foremost Buddhists the West has produced; "Buddhism is the science of reality". It remains for us to say that Buddhism is par excellence the Teaching of Actuality, the Philosophy of Realization and ultimately, the Religion of Sublimation. Buddhism is a most wonderful remedy for our presently ill-faring world. It is the Path of perfect Peace and of dynamic Consciousness.

"Om Mani Padme Hum!": A Great Light is cast upon the Shadows of Life.

SIRIPADA: IMPRESSIONS OF A PILGRIM

By Mrs. V. Vitharana

Supreme in its unrivalled and majestic beauty stands Siripāda, tranquilly gazing on the world around, a world shrouded in the mists of the mysterious dawn. Could anything be more befitting to symbolize The Buddha, The Enlightened One?

Almost unconsciously one's thoughts run in this strain on reaching this wonder

spot at sunrise, for a more magnificent sight would surely be hard to find. It does not seem at all incredible that, as legend has it, Saman Deviyō (deva) should have prayed The Buddha to leave on this peak the imprint of His Sacred Foot, in order that Gods and men might bow their heads and hearts before It and worship The Living Buddha.

Siripāda which means the site of the Sacred Foot, is about the most popular place of pilgrimage in Ceylon, and attracts thousands of pilgrims every year. It is unique in the fact that unlike other shrines it draws people of different creeds who all consider it sacred, though Buddhists predominate in number.

The pilgrim season lasts from December to April, and every year with the approach of this period one hears many a folk-tale connected with this spot, which is as deeply imbued with romance and legend today as it was nearly 2000 years ago.

The journey itself is full of interest, though at the present time not quite so perilous as it used to be. Enthusiastic devotees have cut steps on the steep mountain side where many years ago were mere loose iron chains to aid the pilgrim on his difficult climb. We are told by the older men and women that long ago those who started on this pilgrimage left home doubtful whether they would ever return to kith and kin.

There are two routes leading to the little shrine, the longer and more difficult route still preserving more or less intact the thrill of adventure so dear to the heart of those who love to achieve something in the face of real danger. The other easier and more modernized route is in itself a climb of about 7 miles, a journey that rich and poor alike must do entirely on foot.

The route is divided into different stages at each of which tradition demands that certain rites must be performed; else it is believed that ill-luck pursues the pilgrim throughout the journey. The first of these stages is the crossing of the Sīta Gangula or the Ice-cold stream. One is expected to bathe in this

before crossing over, for this forms the boundary of the region specially ruled over by the guardian deity, Sāman Deviyo, who it is said guards all pilgrims from harm if they will but keep all cruel thoughts and words in check and climb the peak in true humility, loving all the world as their own flesh and blood. Metaphorically one might say men wash away their wickedness on this border line, for on the other side, the sanctified region set apart for The Buddha and Sāman Deviyo, one never hears an unkind word or sees an unkind face.

Are not these legends and traditions worth preserving through the ages, when annually for the brief period of a day or two, men and women of all types and creeds, some of them perhaps very far from virtuous, live a life of almost perfect goodness and practise the highest form of unselfishness and compassion?

With the crossing of the Sīta Gangula the real climb begins and after some time the next stopping place is reached. It is a little wayside inn, a cadjan shed in fact, situated in a gap through which the wind comes whistling, making it bitterly cold. Here during the season pilgrims can get something hot and refreshing to drink, or if they prefer it, they may stop and cook their meals. This inn is known as the Indikatupāna, a name probably derived from a special rite performed by every pilgrim climbing the peak for the first time. As this pilgrimage is generally done in companies of twenty to thirty people at least, with an experienced leader at the head, these little rites though simple in themselves, seem very amusing and full of interest. With one end of a ball of cotton threaded to a needle, each pilgrim continues the climb, the ball of thread mechanically unrolling itself behind him with every

upward step he takes. About 50 yards ahead at which spot the thread has more or less unravelled its full length, is a large tree whose trunk green with the moss of ages, is covered with innumerable needles. The newcomers stick theirs as well, to rust on this self-same tree. This is believed to be one of the most difficult stages in the early part of the journey, and if the novices manage it without trouble they are fairly qualified to go through to the top. So the steady climb goes on, sometimes easy and at other times more difficult. At the final stage known as the Ākāsa Gawva, roughly meaning the region of the skies, some spots give one a thrill of awe at the thought that one little slip might easily carry anyone several thousand feet below, to be dashed to atoms. Nevertheless, strange as it may seem, that slip never occurs, and seldom or never does one hear of any mishap coming to pilgrims, though little children and even the blind and lame are known to go there to worship.

To the guardian dieties of Siripāda wealth is of no avail, nor caste, class or creed: only virtue and maitriya or karūṇā, this last word being on every lip throughout the journey. It is interesting as well as amusing to note the turning of the scales during this pilgrimage. The well-to-do accustomed to home comforts and easy means of travel, are often unprepared for the actual hardships to be encountered during this journey. In spite of repeated warnings from the more experienced, they set out in a more or less irresponsible fashion, expecting it to be something of an enjoyable picnic, and would often find themselves in a quandary, but for the intrinsic worth of the poorer classes. Perhaps in their own homes some of these rich and great

scarcely give a thought to the humbler folk, and certainly would not deign to share food and drink with them; but such is the power of legend and tradition, they will gladly live on equal terms on this hallowed ground. Nay more, they are proud to be so honoured and drawn into the protecting fold of these good people, for good they are, if such a thing as goodness exists on earth, since their hearts are pure, untarnished gold. How infinitely kind, generous and thoughtful they are, and how gladly they lend a helping hand to those in trouble!

They could do the climb thrice as fast and reach the Peak long before the dawn, but no, they will wait and help some tired strangers who tarry by the way. Here on this sacred spot one learns the great lesson of give and take and that Eternal Truth The Buddhas teach, the invincible power of loving-kindness to make the whole world kin.

Those who have not heard of Siripāda might wonder why constant reference is made to the eagerness of every pilgrim to reach the shrine at dawn. Perhaps to get there in time for some special ritual that would bring great blessings at some future date? Not so! It is to witness the sunrise and the shadow of the Peak. One falters at the thought of *presuming* to convey to those who have not seen this gorgeous phenomenon, even an iota of its glory. Can we catch the brilliant moonlight shining on the hill and lake and milk-white stupa on some full moon night, show it to our friends some day and tell them, "See this is the moonlight amidst our hills"?

Nature is very lavish in her gifts to Ceylon. She is her spoilt child in this respect. Yet, even in this country where natural beauty is so common that the majority of the people consider only the

choicest bits worth admiring, Nature surpasses herself at the sacred Peak. If one is fortunate enough to reach the summit before dawn on a clear morning, the Peak appears a little spot on a bed of thick white clouds. The space occupied by the pilgrims and the shrine seems very small, and yet it is possible to accommodate comfortably any number of people that may happen to be there.

Without any unseemly hurry or scrambling and pushing to get ahead of others, the customary ceremonies are gone through. With hands clasped in the attitude of worship each pilgrim kneels at the Footprint and bows his or her head in veneration, makes the simple offering of a few yards of white cloth and money and passes on. Beyond is a huge brass lamp ten to twelve feet in height, which is kept burning throughout the year. Into this medicinal herbs and fruits, sandalwood, different kinds of oil and the kernel of the dried cocoanut are put in that they might help to keep the lamp burning. During the season this lamp is seen by people in the district for many miles around, so large it is and so bright its light.

Immediately after this all eyes turn to the east and everyone takes as convenient a seat as possible. The cold is intense but none complain, for it is believed that Saman Deviyo will punish those that grumble ever so slightly in his domain. So silently the patient crowd waits for the coming of the lord of day. As the minutes pass, the sky gets tinged with colour and great pink streaks appear on the horizon reaching far up into the sky like the spokes of a great wheel. Simultaneously the thick banks of greyish white cloud on the west and around the peak get slowly tinged with a rose-pink hue which turns to a darker golden colour

as the east heralds in the dawn, with its brighter hues. It is almost 6 o'clock when the sun, a glittering, quivering ball of silver with a halo of fire around it rises above the horizon, dips back again, rises again, sinks again, and finally leaps out of the depths for the third time. Just then it looks like a great glittering crystal ball whirling at a terrific speed and throwing out brilliant colours on peak and cloud and valley. This is the signal for the great shout of "Sadhu" that bursts from every throat, to be taken up by the echoes all round. But this is not all, for immediately someone calls out, "there is the shadow". All heads turn westward, and far away on a bank of clouds appears a pyramid of pale sapphire blue. It is vertical at first and is far out across the valley, the point of the pyramid rapidly changing from one prismatic colour to the other. As the crowd watches, this shadow takes on a deeper shade, the true sapphire blue, and at the same time grows larger and more horizontal until the base of the pyramid seems to touch the foot of the mountain at right angles. Legend says that the actual Footprint is on a blue sapphire of the same deep shade as this shadow, and that it was covered over by an ordinary rock on which was marked a similar imprint for the sake of worship. Be that as it may, that it is one of the most wonderful of nature's works none can gainsay.

The Buddha has said that Nibbāna cannot be described or compared to anything that the ordinary, blind, human intellect could understand. It is the Perfect Peace to be realised and experienced by each individual, while Buddhas only show The Way.

The same might be said of the strange phenomenon as well as the beautiful panorama that greets one's eyes in the

early dawn at Siripada. They are only to be seen and inspiration gained therefrom. Words are but the halting attempt to describe the indescribable.

With the sun's brightening rays the mists gradually fade away, and the scene takes on a more everyday appearance. The pilgrims whose thoughts have all this while been concentrated on their religious ideal and the wonders of Nature, now turn their attention to their companions of the past few hours. It is a sight as wonderful and inexplicable as Nature herself. Here in this isolated spot high above the clouds stands this victorious little group, men, women and children from all the ranks of life. Prince and pauper have knelt together at shrine in the early hours of the dawn with never a thought of inequality or the world's petty demands. They rub shoulders as one family and smile or talk in friendly fashion, though they have met for the first time and may never see each other again. There is no room in their hearts for an unkind or evil thought, for univer-

sal Love is believed to be the guiding power that keeps each pilgrim safe from harm. What an ideal representation of the upward climb on the Eightfold Path; the Viriya Paramitā and the struggle to reach the great goal Nibbāna, with the torch of loving-kindness ever lighting the darkness and dangers of the steep and narrow way! As flowers yield their unstinting fragrance to all alike, the Buddha's Word pervades the earth with its all-embracing love, carrying its soothing balm to an uncertain, doubting world.

SABBA PAPASSA AKARANAN;
KUSALA'SSA UPASAMPADA;
SA CITTA PARIYODAPANAN;
ETAN BUDDHANUSASANAN.

It matters not to the Buddha whether we be of different faiths, whether we believe in Him or not. His love remains steadfast and unchanged. Some day, He says, each being will realise the beauty of this Flower—The Buddha Dhamma, and inhale its fragrance to the full. Till then let there be tolerance and goodwill towards one another. Do good and all is well.

KING RAJA SINHA II AT DODANWELA.

By L. B. Attanayaka.

Dodanwela, a charming village, lies a few miles from Alakolanga near Kadugannawa. This village is sparsely populated but its scenic grandeur is of no little interest to him who wishes to please the eye and soothe the mind in a land of high hills, rich paddy-fields stretching for miles with small, unpretentious watch huts of wattle and daub scattered here and there with a confusion of huge boulders.

At dawn the whole country side is dark with a thick mist; and train-travellers who pass by espy in the hazy

distance the fleecy clouds gliding over the hills which like gigantic monsters appear voraciously to devour them. The cart road thousands of feet below makes its zig-zag course like unto a white serpent creeping through many a brake for its prey. Then, there appears an unbroken line of bullock-carts the bulls panting and foaming in their mouths. The faint hooting of a motor car horn is heard. There is no room for the car to pass. The bullock-carts wearily move to a side of the road while the car is yet stationery—the new paying homage to the old!

Raja Sinha II reigned at Kandy, A. D. 1634—1687. The King's common name Rasing Devio is a house hold word in the Kandyan Provinces. Even now there are villagebards who sing songs in praise of the king, their deliverer. That he was a great swordsman is well known. A rock-carving at the Saman Devalaya at Avissawella is supposed to be the figures of Kuruwita Banda and Constantine de Sa. Tradition tells that the king was grieved to hear of the death of his favourite, Banda of Kuruwita, and swore vengeance against de Sa by whose hand Banda came by his death. Just as the yakdessas prophesied in August 1630, Don Constantine de Sa who was on his way back after plundering and burning Badulla was surrounded and defeated by the Kandyans. The head of the general was presented to the King's son, Raja Sinha, who happened to be then bathing in a brook, (Tennent, Vol. 2. pp. 40 & 41; Valentyn, pp. 16, 142) To the king's ready wit Mr. R. G. Anthonisz alludes in his book "The Dutch in Ceylon." He says, when Maatzuyker in 1646 warned the king that the Dutch will be compelled to oppose force by force, and to prepare to occupy Batticaloa, Kottiyar and Trincomalie, the latter replied with mild humour that it was not right to seek peace from kings with threats of war.

Raja Sinha sent a letter to the Governor of the Fortress of Paliacutta on September 9th 1636. He begins, "I inform the Governor of the Fortress of Paliacutta of the good success that my operations against the Portuguese have had; although I know that you are aware of certain events, yet for your assurance I shall detail these more fully to you herein. The first is, that the Emperor

deprived the Portuguese of two forts, named Walane and Forago, and the town of Maruagoma, with 500 Portuguese and Captains of war, beside many monks of various orders. At that time the General was Don Numo Alavares Perera; and, may be overwhelmed with such a loss, he sought to make peace with us, and especially with regard to the prisoners whom the Emperor had taken from them, which peace was made with the release of the aforesaid prisoners of war"

.....and concludes, "After that, when the enemy had again withdrawn, this Empire thus devolved upon me; which enemies eleven months afterwards again began to maraud, so that we went out to Ambatana to meet them, and drove them back to their territory with some loss; and seven months after that the aforesaid enemies came again, well equipped, to attack the principality of Ove, where we had a battle and the victory was on our side at which time the native rebels came over to me as my lawful subjects, whereby the enemy was greatly weakened, so that our troops held the field slaying the General and the Sergeant Major with the Captain of Dinavaca beside 400 soldiers and captains taken prisoners and the Maistre de Campo, the captain, moors of the seven Korales and Matura with 300 soldiers among whom were several captains and ensigns."

In the same year of Raja Sinha's victory against the Portuguese he was being conveyed in his "Koonama" i. e. palanquin used by the king—past a sacred spot where it was supposed by the villagers that Four Deities dwelt. The Kapurala, grim man that he was, hallooed to the men who bore the palanquin on their shoulders and spoke thus, "On whose authority do you carry a man who

has legs to walk past this sacred place? Before the palanquin was borne a few yards after the warning of the Kapurala alas! the koonama snapped in twain with a thud, the king fell to the ground vexed and indignant. The blood rushed to his face. His long eye brows protruded like willow branches hanging over a lake. His grim countenance struck awe into the palanquin bearers and that mighty army of Sinhalese soldiers that followed, on seeing the king step out of the broken koonama prostrated themselves in obeisance.

Hey! he shouted to the Kapurala who, it is said, gazed disdainfully at the palanquin. "I am the guardian of this holy place, your Majesty!" replied the Kapurala. But the king was not satisfied with this reply. Thereupon the Kapurala added "The Gods forbid anyone to pass this in any conveyance. Hence my order to your Majesty's men to halt." Having said this he approached the king who was so amazed that he stood stock still.

Immediately the bearded potentate fetched a papaw fruit which he split in two, pouring water in one half of it. holding it beneath the koonama he began uttering a series of charms in which he was well versed. Some time later a

strange event occurred—an event which compelled the king's admiration for the bold Kapurala, for as the charms were being muttered the palanquin that had snapped gradually came into position. The king apparently believed that this was a miracle of the Dodanwela Gods, for he exclaimed "Still shudder runs through my frame. I am ill, take me away." Then turning to the Kapurala he murmured faint, long and lingeringly, "I shall reward thee. Go you your way. The Gods have punished me," was the king's parting shot before he left Dodanwela.

As a mark of respect to the Dodanwela deities the king went past that spot on foot—his ministers following, while the drums throbbed aloud.

In accordance with his promise the king loaded the Kapurala with favours declaring that his subjects ought thereafter to follow the Kapurala's noble example.

The Sinhalese kings like the Stuarts in England set up and pulled down their ministers or their subjects as they pleased. Verily, that true saying of Thomas Wolsey "Put not your trust in pines for in them there is no salvation" was applicable to some Sinhalese kings who reigned in Ceylon many centuries ago.

REFLECTIONS OF A READER

Our Processions

Our religious processions are becoming more and more ugly to look at. Some of them certainly do not present any religious appearance. The masked men, the devil dancers, imitators of jungle men or Veddas and a host of other new creations which form the processions are now quite out of date. They are, I think, imposed upon an unappreciative crowd.

On the other hand simple and dignified processions composed of men and women clad in white and bearing flowers for offering are pleasing to the eye. The huge processions got up by rich dayakas are really very expensive. From an economic point of view we can ill-afford to waste money on processions while essential things connected with most of our Viharas are severely left alone. It is time that a

radical change is brought about in the matter of outward manifestation of religious feeling. It is true that human nature wants these expressions, and that it does not like the gloomy aspect of life. But we can be more decent and beautiful in organizing processions. A sure mark of true progress of a nation is the development of aesthetic sense. Is it present in us?

Fanaticism

The ex-king Amanulla established the first archaeological department and museum in Afghanistan much against the wishes of his fanatical countrymen. This and other innovations were carried out at the expense of his throne. Apologists of Islam make a feeble attempt to make us believe that Islam favoured arts and sciences. We have seen in our own day how Islamic influence destroys the very traces of historic buildings and writings. It seems to me that the same power has been responsible for the abolition of the archaeological department and museum in Kashmir. Ven. Sankrityayana's article published in the last issue of the *Buddhist* ought to open the eyes of friends of culture to the gathering strength of bigotry and intolerance witnessed in many countries. Kashmir has a rich field for archaeological research work. But it appears that nothing of ancient art and culture would be left to stand by the intolerance of the Mohamedans who form about 90 per cent of the population of Kashmir whose ruler is a Hindu Prince.

Sacrifice of Freedom

The above mentioned incident reminds me of so many similar acts perpetrated in other countries. All these point to one fact namely, freedom of thought and action is being sacrificed at the altar

of personal glory and triumph. We are surely drifting to an age when we shall all be forced to live in scepticism. Powerful dictators of Europe behave in such a fashion that thinkers and scientists are obliged to alter their decisions in accordance with the accepted policy of the dictator. Again, if the Christian Church has any influence over a scientist his findings naturally take the form of affirmations of Biblical dogmas. We are now given volumes by this kind of scientists. What are we to accept and what to reject? Reject all and be a sceptic? A Christian scientist would say that the last nail on the coffin of Materialism is driven while a free scientist would hold that it is matter which is at the root of our very life, and that mind can not be without matter. We thought that we are far away from the Middle Ages. But the same old story of persecution is slowly but surely going on. Without freedom of thought sciences and philosophies will always be in peril and seekers after truth in doubt.

Christian Science?

Christian propagandists seem to be in their last trench. They have fortified themselves with the strange science called "Christian science." It passes my understanding why faith-healing is named in this manner. Before I knew the acquired meaning of the term I thought that Christians had a different kind of chemistry, biology, physiology etc. Buddhists, Hindus, Parsees, Jews, Musalmans—they all believe in some kind of faith-healing. The only difference is that they don't call it by the name of their religions. Buddhists chant Parittana in case of illness. In Ceylon we have mantras for repetition. Yaga and Bali ceremonies are performed to drive away

evil spirits who are said to cause certain diseases. Now these can not be set aside as mere superstition, because they can be very well defended on the same "spiritual laws" as those on which Christian science is said to be based. But quacks and humbugs have succeeded in killing thousands of innocent people who would otherwise have been saved by *Medical science*. All missionary methods have so far failed to induce vast numbers to embrace Christianity. Let them try Christian science!

Arguing Both Ways

At a recent meeting of the Hindu Maha Sabha in India a speaker blamed "the most refined cosmopolitanism of the Buddha" for the loss of nationalism in India. The same people praise Buddhism for creating a Greater India linking her with other Asiatic countries. This is arguing both ways, Hindus can with impunity abuse the Buddhists who are a negligible quantity in India proper. The late Hara Prasada Shastri used to bestow a gratuitous insult on Buddhists by calling them *mlecchas*. He maintained that the people meant by *mlecchas* in Sanskrit literature were Buddhists as

they were "cosmopolitan" in character, and quite different from the superstitious, orthodox, selfish and greedy Brahmins. We all know that the only redeeming feature in Indian history was the Buddhist period during which India was the admiration of the entire world. Indians were then justly proud of their nationhood. Patriotism and nationalism were understood by them in a higher sense. It was not through hatred and jealousy they fostered these ideals; nor by blaming their neighbour for their open-door policy. They were the givers of art and culture. But what do modern Indians give out to the world now? Rice, cotton, jute! Not only these. India sends out millions of starving men and women to neighbouring countries only, to undermine the welfare of the indigenous population of these countries. Those who make irresponsible statements such as the one alluded to should be capable of looking after their own people. Why don't they open up lands for the landless millions. The huge areas covered by forests should be utilised to find employment and settlements for these unfortunate people who will be an asset to the *much needed nationalism*.

LETTERS TO THE EDITOR

GRANITE STAIRWAY AT MIHINTALE

THE EDITORS "THE BUDDHIST"

Dear Sirs,

During a recent visit to Mihintale while standing at the foot of the grand stairway of granite slabs—1840 in number—a thought came into my head. It was to suggest that some restoration work on a modest scale should be done there under the auspices of the Colombo Y. M. B. A., in the shape of placing in

their original position and in proper order the stone steps which are now lying in a dilapidated state—the work to be done under the supervision of a Buddhist Engineer in consultation with the Archaeological Department in a systematic and workmanlike manner. It should be carried on, section by section,—say 10 steps at a time—and begun after the amount estimated for completing the first section has been found. Hardly

any additional stones will be required, and what will have to be supplied in the shape of materials will be chiefly cement which is now so cheap, and which Buddhist owners of lorries and buses (like Mr. B. G. Fernando of Borella who, at his sole expense, as I learn, has caused to be hewn in the solid rock a beautiful flights of steps at Vārana) will be willing to transport the required quantities in small barrels or bags of 100 lbs. free of charge, or on easy terms, to share in a great act of merit.

After the restoration of the first ten steps, a full and satisfactory account of the subscriptions received, and the expenditure incurred, together with a completion Report from the Engineer in charge could be published. Pilgrims and Buddhists in different parts of the Island will then be satisfied with the work done and the progress made, and subscriptions for proceeding with the second section of ten or more steps will soon be forthcoming.

When it becomes apparent that we deserve what we desire, perhaps Sir D. B. Jayatilaka as Home Minister and President of the Y. M. B. A. will consider it not improper or unreasonable to forward an application to the Trustees of the Sri Chandrasekera Fund for assistance to complete the work.

I am sure that the proposed restoration of the Granite Stairway at Mihintale will be a work that will appeal strongly to the mind of Buddhist Nationalists of the present day, and that if you will give the matter your favourable consideration it can be brought to a successful termination at no distant date.

Yours etc.,

"A Pilgrim"

22nd January, 1934.

BANNER OF PEACE: AN APPRECIATION.

New York

December 18, 1933.

Mr. P. P. Siriwardhana,
Co-Editor, The Buddhist
Colombo, Ceylon.

My dear Mr. Siriwardhana,

I am in receipt of your letter and also copies of the special number of THE BUDDHIST dedicated to the Roerich Peace Banner Convention.

Please accept our very deep appreciation for your cooperation and support of this movement. It has been our pleasure to distribute these copies among distinguished leaders of culture who are vitally interested in this cause, and in this way, your work has reached a new circle of friends.

In behalf of the Trustees of the Roerich Museum, I wish to extend our deep appreciation for your cordial interest and endorsement in support of the Third International Convention for the Roerich Pact and Banner of Peace, held in Washington, November 17 and 18.

The Third International Convention for the Roerich Pact and Banner of Peace had the distinction of participation by thirty four governments, comprising twenty seven official delegates, and seven observers.

As a result of the Convention, a Resolution was passed, recommending the adoption of the Roerich Pact and Banner of Peace to all nations of the world, and it was further resolved that this project can be adopted by any country through proclamation.

The Convention was characterized by great enthusiasm, and marked a significant milestone in the history of cultural progress. Delegates of several nations expressed their government's endorsements of this movement.

The speakers representing many phases of cultural life, as well as governmental bodies, were unanimous in their high expression of endorsement for this humanitarian project. The creator of the Pact and Bannar of Peace, Nicholas Roerich, was hailed and highly commended for his outstanding cultural achievements.

With cordial greetings, I remain
Yours very sincerely,
Nettie S. Horch.

FIRST CONGRESS FOR THE DIFFUSION OF BUDHIC PHILOSOPHY.

The Winslow
45, East 55th. Street,
New York, November 7, 1933

The Editors,
"The Buddhist."

Dear Sirs,

You received recently a communication from Geneva (Switzerland). concerning the organisation of a European-American Congress for the Diffusion of Budhic Philosophy, under the inspiration and directorship of the Ven. Anagarika Lhasshekankrakrya, Abbot of the Zen Monastery in Sinking. The Congress was to take place in Geneva at the end of the year.

The organisers received many gratifying replies which, indeed, helped to prove that the aim of this Congress was also the aim of all those of goodwill who wish to save civilisation from ruin and disaster.

Now an unforeseen event has happened. While on a lecture tour in the United States,—planned for a long time,—the Ven. Anagarika Lhasshekankrakrya became convinced that the idea and aim of the Congress met all over the United States with an uncommonly warm and

sympathetic welcome. Universities, philosophical and academic institutions offered the use of their halls and invited the Ven. Anagarika to give lectures.

In view of this unexpected success, it was deemed preferable, all things being taken into consideration, to take advantage of this favourable opportunity and to organise the Congress in the United States, outside of the strain and excitement of international politics; though not completely sheltered in America from these difficulties it would yet be further away from them, and, paradoxical as it may seem, Europe might reap a greater benefit. In this connection, it is well to mention that a German Buddhist Congress was held in Berlin at about the same time as the contemplated Congress in Geneva. It had nothing in common with the broad-mindedness and purity of the Budhic Principle which soars high above every racial and theological consideration. This was an additional reason for holding the Congress outside of Europe, for it was desirable to avoid all controversy which might tend to confusion and dispute.

At the General Assembly, held in New-York at Steinway Hall on October 22, 1933, it was decided to postpone the Congress for the time being and to proceed, in the meantime, with the work of propaganda, in order to create an atmosphere as free as possible of all intolerance and fear of political intrusion. For this purpose and to fulfil the original programme, the Assembly unanimously decided to create a permanent institution with head-quarters at New-York to take the place, for the present, of the Budhic Congress (Pure Thought) and to last as long as shall be deemed necessary. The success which this proposal encountered fully justifies its concrete realisation.

This Institution will offer an advanced study of the Pure Budhic Thought examined in the light of modern thought and in relation to the present needs of humanity. It seems really as if Budhic Thought, as issued from the Great Enlightened Ones, has gained access to certain of the great intellectual centers in America. One cannot too much emphasize the importance of this fact, considering that it happens at the precise moment when historical events are taking quite a new course and a complete revision of principles and values is being imposed on human conscience.

All the messages, essays, and pamphlets sent to the address of the Institution will be carefully examined and those of the most general worth and interest will eventually be published in the official

paper, "Renaissance". All correspondence should be directed to:

The General Head-Quarters of the Congress; The Budhic Institute, c/o Roerich Museum, 310 Riverside Drive, New-York City U. S. A.

A Committee will be formed in the near future to meet the needs of the new organisation.

We request you kindly to take note of the modification in the choice of the Head-Quarters of the Budhic Congress and thank you for the former encouragement you have bestowed upon us.

Yours faithfully,

The Ven. Anagarika
Jhasshekankrakrya,

Abbot of the Zen Monastery, Cheng-Lob' (Sinking)
President of the Universal Union for the
Diffusion of Budhic Philosophy.

OBITUARY

Mrs. Alma Senda

We learn with regret from Pandit Nandasara that Mrs. Alma Senda died at Benares on January 8 after a brief illness. She was a charitable old lady who was a subscriber to *The Buddhist* from the time it was re-started. Her last letter was written to a Ceylon friend, in which she says:—

"Hope the new year will bring better times with it to this our little world. It is in a pretty sad state, and one wonders how all the million workless and poor manage to exist. One feels sick at heart to think about it all. I can not understand why Prof. Sir Radha-Krishnan could not have chosen a better subject for his lecture in Colombo. I have heard him speak so beautifully about Lord Buddha here in Benares. Buddhism is ofcourse the only religion worth the while, and the sooner the world realized it the better for it—that I am sure of. For my part I believe it the only cure for all. Do you often hear from Prof. Roerich. Is he still up in the Himalayas? Does he still paint his wonderful pictures up there. I hope his peace pact will be an accomplished fact accepted by all the world. I have a great admiration for that great man. I wish I could see him again and learn to know him better. I feel that he is a wonderful and unusual genius today. For him all things are possible for he has that loving nature that sees good in everything. I cannot tell you how

much I like him. Pandit Nandasara sends you his good wishes. We have just had a visit from Rai Bahadur Shoo Narain. May this coming year bring you all good "

Mr Wong Mow Lam

We regret to record the death in October last year of Mr. Wong Mow Lam the editor of "The Chinese Buddhist". He came out to Ceylon in 1931 and joined Vidyalandara Pirivena to study Pali and Sanskrit with the object of comparing Tripitaka texts obtained in China and Ceylon. Ven: Rahula Sanskritayana worked in collaboration with Mr. Wong on Youan Chwang's Vinapti Matrata Siddhi which was restored to Sanskrit and published. Mr. Wong published an excellent translation of a part of that book. Buddhist scholars owe him a deep debt of gratitude for his learned work the translation of The Sutra of the Sixth Patriarch. It is sad to think that the life of this young Chinese who was inspired by a noble mission was cut off in a foreign land in the midst of his labour. We hope that there are Chinese scholars who will gladly take up Mr. Wong's work and continue to its end. Much sympathy is felt for Mrs. Wong and children who are resident in Shanghai.

Sabbe Sankhara Anicca.

THE ZEN HOSPICE

The time has now come in Japan to propagate Mahayana Buddhism abroad, specially its form Zen, for Zen is the essence of Oriental culture and preserves most perfectly the original spirit of Buddhism. Zen has made a wonderful development in Japan. Its spirit is present in the life of the East; therefore, students of the East should know something of its teaching, which is a faithful transmission from the founder of Buddhism, the great Sakyamuni.

We have to think how we can introduce this Zen way of thinking and living to the West. There are two ways: one is to send out missionaries from here, and the other is for students of Zen to come to Japan. To send missionaries of Zen to Western countries is a serious undertaking, for not only is a thorough knowledge of at least one of the European languages (preferably the English language) needed but also an understanding of Western culture and psychology. The second way is passive, and it is also difficult and requires a thoughtful preparation. Those persons who come to Japan have already something in them which is ready to receive Zen. Even though they do not understand the Japanese language, still some means have been found to teach them.

Hinayana Buddhism is known to some extent in the West and there are quite a number of its followers who are devoted to live the Buddhist life. But the knowledge of the Mahayana form of Buddhism has been more or less restricted to a few scholars who have made it their life work to unravel its outwardly complicated teaching through the mastery of the Sanskrit literature. As to the practical students of this form there have not been many so far, but the wish to gain an understanding of it has been constantly on the increase. Even within the circles of our own acquaintance, we know a number of people, both men and women, who have expressed their desire to learn the Mahayana, especially Zen. Some Americans have come to Japan to study it. And it is for us in Japan to make it possible for them here to do so without their experiencing too much inconvenience in the practical way of living.

So, we have built a hospice for them where they can have suitable accommodation. Some may say that the Japanese Buddhist temples are spacious enough to give shelter to our foreign students, and the latter too may like to find their living quarters there. But our experiences so far have proved this a failure. Our purpose is thus to do away with unessentials as far as possible and to concentrate our efforts on what is most vital in the understanding of Zen. As we know, some things in the Zen monastery life can well be dispensed with for foreign students whose habits and ways of living deviate so much from ours. For this reason, it is most desirable to provide them with a simple and quiet place where they can practise meditation, receive instruction in Zen, and gain something of the Zen spirit without contradicting too much their own way of living.

Information for Residents of the Hospice

The Hospice is situated at Yawata near Kyoto, in the grounds of the temple of Empukuji. There is at present accommodation for five residents at the Hospice. The rooms are simple and comfortable; beds are provided, but sleeping on the tatami in Japanese style may be preferred. There is a small kitchen which residents may use to prepare Western food for themselves as desired. The regular monk's food at the Sodo will be served free of charge. Other food must be bought and prepared by the residents themselves. There will be a charge of Yen 15 a month for the room and there will be small charge for service. Electric light is provided, free of charge except for heating the room in winter. It is expected that a monthly donation however small but according to one's means will be made by each resident to the Temple to compensate for instruction and care.

There is a meditation cave near the Hospice for the use of the students until they are prepared to enter the Zendo. As the Zen way of living is to be practised as far as possible the care of the room and garden are to devolve upon the residents. Unnecessary conversation, musical instruments and popular literature are to be eliminated. It is presumed that the person who comes to the Zen Hospice proposes to devote him or herself to practising Zen meditation (Zanzen) and to a certain degree in living the Zen life. References are required as to character and standing.

Applicants for residence should apply to

Rev. TESSHU KOZUKI,

Empukuji Temple,

Yawata, near Kyoto, Japan;

or Mr. DAISSETZ TEITARO SUZUKI,

39 Ono-machi, Koyama,

Kyoto, Japan.

Wesak Number.

We shall be glad if articles for our special Wesak Number are sent to us before the 15th April.

May and June issues of THE BUDDHIST will be Combined to form the Wesak Number.

CORRESPONDENCE

THE UNIVERSAL UNION FOR THE
DIFFUSION OF BUDDHIST PHILOSOPHY

Anuruddha Lodge, N. Z. Group.

86, Wairoa Road, Devonport,

Auckland, N. 1, New Zealand,

30 11. 33.

The General Secretary,

Y. M. B. A. Colombo.

Dear Sir,

I should like to be favoured with a specimen copy of 'The Buddhist' as I am unacquainted with that periodical.

It may interest you to learn that with Mr. W. E. Barnard, of the N. Z. Parliament, I have had the pleasure of forming the above Buddhist Lodge. It is the first to be so formed in this country, I believe.

We have also a small correspondence class associated with the same; should any of your members care to honour us by joining the same by submitting a paper on Buddhism, we will welcome him.

OUR NEXT ISSUE.

The 5th Clause of the
Kandyan Convention.

An Interesting Note by
Dr. E. W. Adikaram,

M. A., Ph., D.

WILL APPEAR IN OUR
Next Issue.

EARTHQUAKE RELIEF FUND.

The following contributions have so far been received on account of the above fund:—

Sir D. B. Jayatilaka	10 00
Mr. Rajah Hewavitarne	10 00
„ K. T. Wimalasekera	10 00
„ A. E. de Silva	10 00
„ Neil Hewavitarne	10 00
Messrs. H. Don Carolis & Sons, Ltd.	25 00
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Mrs. Sujata Hewavitarne	5 00
Justhina Fonseka Hanneine	3 00
Mr. Geo. Jayasinha	1 00
Master Ganini Nanda Jayasuriya	1 00
Clerical Staff of Messrs. H. Don Carolis & Sons, Ltd.	16 00
Mrs. C. A. Hewavitarne	5 00
Dharmasiri B. Seneviratna	1 00
D. L. Dissanayaka	1 00

123 00

Your very sincerely,

Arthur H. Thompson,

Assistant Director General for N. Z. of the I. B. M. U
of Thelon, Burma.

Young men's Buddhist Association.

Colombo, December 30, 1933.

Arthur H. Thompson, Esqr.,

Anurudha Lodge, N. Z. Group

Dear Sir,

I am in receipt of your letter dated the 30th November, 1933 and have pleasure in forwarding under separate cover a copy of the current issue of our magazine.

We are very much delighted to hear that you have formed a Buddhist Lodge in New Zealand and we sincerely trust that your efforts for the spreading of the Dhamma will be crowned with success.

Your letter will be circulated among our members so that they may join your correspondence class if they so desire. With best wishes,

Yours very sincerely,

V. S. Nanayakkara,

for Hon. General Secretary.

YOUNG MEN'S BUDDHIST
ASSOCIATION

XXXV ANNUAL GENERAL MEETING

The 35th Annual General Meeting of the Young Men's Buddhist Association, Colombo (Incorporated), will be held on Saturday 24th February 1934, at 3.30 p.m. at the Association Head-quarters Borella.

AGENDA.

1. Minutes of the last General Meeting.
2. Report of the Committee of Management and Accounts.
3. Election of office-bearers and Committee of Management.
4. Election of an Auditor.
5. Any other business of which due notice has been given.

N.B.—Notice of resolutions to be submitted to the General Meeting should reach the General Secretary on or before Saturday, February 10, 1934.

ANNUAL DINNER.

The Annual Dinner of the Association will be held the same evening at 8 p. m. Members may bring guests both ladies and gentlemen. The charges will be Rs. 3/- per head. Dress-white.

Rajah Hewavitarne.

Hon'y General Secretary.

21st January 1934.



THE BUDDHIST

"Sila Paññanato Jayam"

VOL. IV (New Series)

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Nos. 11 & 12

NOTES AND COMMENTS

A Test in the Knowledge of the Tripitaka The examinations conducted by the principal Pirivenas in Ceylon have up to now confined themselves to a large extent to languages viz, Sinhalese, Pali and Sanskrit. They were not particularly concerned with the proficiency in the knowledge of the Tripitaka which is more essential to the life of a Bhikkhu than secular knowledge. The indirect effects of these examinations on Bhikkhus have not been very satisfactory. The tendency on the part of Bhikkhus to be engaged in what may be regarded as worldly pursuits can only be assigned to the present system of education imparted to them in Pirivenas. It is therefore refreshing to learn that the venerable Principal of the Vidyalan-kara Pirivena (Pali College) and the President of its Dayaka Sabha have made arrangements to hold an examination in the knowledge of the Tripitaka from 1935. It is announced that the examination will be confined to the

Bhikkhus alone. We venture to suggest that it should be extended to laymen as well in view of the fact that at the present time lay-preachers are in demand in foreign countries. English educated men qualifying for the Tripitaka examinations will make excellent missionaries. We have heard of numerous instances where enthusiastic young men were prevented from becoming successful missionaries owing to a lack of sound religious knowledge on their part. The proposed examinations will remedy this shortcoming, if, as we have suggested, laymen with necessary qualifications are allowed to stand this test. The authorities referred to invite the Buddhist public to co-operate with them. We wish the scheme all success.

* * *

The Late Mr. C. W. Leadbeater We express our sincere regret at the death of Mr. C. W. Leadbeater the founder and first editor of *The Buddhist*. He was also the founder of the

Ananda College which was then known as the Buddhist English School. His labours in connection with the establishment of Buddhist schools in the Island and his efforts to strengthen the Buddhist revival in the eighties will long be gratefully remembered by all Buddhists. From what he has left behind and the testimony borne out by his numerous friends we have no hesitation in saying that Mr. Leadbeater had that rare gift of adorning every sphere of activity in which he was engaged. He did not confine his activities to the intellectual development alone. He created in the Sinhalese youths a desire to promote physical culture among themselves. He himself was a fine example of physical beauty and cultural attainments. He worked at a time when enthusiasm for national and religious awakening was at its lowest ebb. The open opposition of Christian missionaries to every measure that calculated to promote the interests of the Buddhists and the utter apathy of the Government to their educational needs had thwarted Buddhist activities. But thanks to the labour of a band of unselfish workers, among whom Leadbeater was one, a new era dawned upon the Buddhist community. It is indeed gratifying to see that the flag they hoisted is still flying over the Buddhists leading them from victory to victory. Bishop Leadbeater as he was latterly known visited Ceylon several times after he had left the scene of his early labours. But there were only a few who knew him intimately. He lived in a generation which little knew the value of work done by the pioneers. We regard it an honour to belong to that line of distinguished men who edited this journal before us. In keeping it alive in its 46th year we are honouring the venerable founder in

the only way it is possible for us to do so. Whether Theosophist or Buddhist, Leadbeater did his duty by his fellowmen ungrudgingly and nobly. May our great predecessor attain Enlightenment!

* * *

Passing of Dr. It is with deep regret

A. L. Nair that we have to record
the death which took

place at Bombay on the 19th inst, of Dr. A. L. Nair the well-known Buddhist leader and philanthropist of Bombay. As founder of the Buddhist Society of Bombay, the Ananda Vihara, the Yamunabai Nair Charitable Hospital and Medical College in the same city, Dr. Nair has rendered lasting services to the citizens of Bombay in particular and of India in general. His contribution to the spiritual and social well-being of his countrymen will long remain as a monument to his unostentatious generosity. The late Dr. Nair took the keenest interest in every movement concerned with Buddhist propaganda work in foreign lands. In 1932 he founded a monthly journal called *Buddha Prabha* with a view "to popularise the teachings of the Buddha in educating the public in a popular way". To him Buddha Bhagavan was the giver of all bounties. To the people of India Dr. Nair was the ideal Buddhist who knew how and when to give. By his death Bombay is deprived of a great and valuable citizen whom any city might well be proud of. While we convey our very sincere condolence to the members of his family we hope and trust that his friends and colleagues will continue to carry on the various humanitarian activities our dear co-worker loved and fostered so well.

Vihara for Mantiv Leper Asylum At the last Annual General Meeting of the Y. M. B. A., proceedings of which are published elsewhere, Sir. D. B. Jayatilaka announced that a friend had expressed his willingness to guarantee Rs. 1000/- towards the construction of the proposed Vihara. According to

the revised estimate the amount required is Rs. 3000/- out of which Rs. 1370/- has been collected. As arrangements are being made to lay the foundation soon we again appeal to our generous friends to send in their contributions however small. Buddhist inmates of the Asylum are awaiting your gift.

THE 5th CLAUSE OF THE KANDYAN TREATY

By Dr. E. W. Adikaram, M. A., Fh. D.

There is perhaps no nation in the world whose destinies have been so intimately connected with a religion as the Sinhalese is with Buddhism. There is none who can deny that the grandeur that was Ceylon's was not due to Buddhism. And it is a matter for our delight to read in history that the Sinhalese nation did all in its power to protect and safeguard that religion.

The opening years of the last century were a very gloomy—perhaps the gloomiest—period to the Sinhalese nation. The country was disunited and one chief suspected the other. The king had not the strength to bring the chiefs together and among the latter there was no leader who had sufficient influence to persuade the people to work for a common cause. But there remained still one potent factor concerning which the chieftain and the peasant, the rich and the poor, all felt as one. That was the Buddhist religion. Referring to the conditions that prevailed then in Kandy we find Governor Maitland once making the remark: "In truth, I do not suppose there was any settlement in the world similar to this in point of religious establishment."

When on the 2nd of March, 1815 arrangements were made for signing a treaty, the Kandians were very particular in making the English undertake the

protection and maintenance of Buddhism. Accordingly we find the 5th clause of the Treaty as:—

"The Religion of Boudho professed by the Chiefs and Inhabitants of the Provinces is declared inviolable, and its Rites, Ministers and Places of worship are to be maintained and protected."

The meaning of this clause is quite evident. 'In the practical working out of the Convention the British Sovereign succeeded to all the rights and obligations of the Kandyan King in respect of the Buddhist Church. The custody of the Sacred Tooth of Buddha, the appointment and dismissal of priests and the control of other domestic matters of the Buddhist Church were vested in the Governor.'

The intention, however, of the British Government in coming to this agreement seems to have been a different one. In a letter written thirteen days later (on 15th March, 1815) to Earl Bathurst, one of the Secretaries of State in England, by Robert Brownrigg, the then Governor of Ceylon and the signatory to the treaty on the British side, we find the remark:—

"The 5th confirms the superstition of Boodhoo in a manner more emphatical than would have been my choice. But as the reverence felt towards it at present

by all classes of the inhabitants is unbounded and mixed with a strong shade of jealousy, and doubt about its future protection—and that in truth our secure possession of the country hinged upon this point, I found it necessary to quiet all uneasiness respecting it, by an article of guarantee couched in the most unqualified terms."

The English knew that their possession of the Kandyan kingdom was insecure till they got the Buddhist Clergy to their confidence. In another letter, dated 1st April 1815, Brownrigg observes: "The attendance of the Priests of the two great Temples of Kandy at the Hall of Audience in the Palace on the 10th of March as stated in the Bulletin of the Proceedings of that day was an event of much interest and closely connected with the satisfactory issue of the negotiations. A very slight attention to the particulars of this part of the conference will discover how much depended on our being able to satisfy the Priesthood, and that every concession to their prejudices was a material step towards the confidence of the Chiefs and People."

Hardly a couple of months elapsed when the Kandyans began to feel that Buddhism might not be safe under the 'protection' of the British. In the words of Brownrigg: "Several other points still remained to be adjusted, it was found that the Priests had great fears and scruples lest their Religion should be disparaged and the Sacred Relick carried away and they even ventured to suggest that a Singalese King would be necessary for the Protection of the Temple and of the Budha Faith—an Idea which tho' natural enough to occur to them was supposed also to receive encouragement from Eheylepola and his Adherents."

"The Adigars elect and most of the other Chiefs of recent appointment had no apparent interest in such a Proposition, and probably gave it no support but certainly joined in the apprehensions stated by the Priests that the Religion of Budha would be endangered."

"Mr. D'Oyly's solemn assurances that it would be protected with good Faith and in the Spirit of the Convention at length quieted their fears and obviated every objection."

As soon as the British felt that they were secure in the newly acquired territory they began to put into practice their real intentions which were kept hidden from the public. The construction they gave to the word "inviolable" in the 5th clause of the Treaty betrays hideous insincerity.

In another letter written by Robert Brownrigg to Earl Bathurst (on 1st June 1816), he says: "Amongst the various points of great interest which occupy Your Lordship's remark on the Act of Convention, my earliest and most anxious attention is due to the doubt which arose on the first impression of the term *inviolable* used in the 5th Article, as applicable to the Superstition of Boodhoo. I greatly lament that anything under my sanction should have generated even a momentary Idea, that I could possibly have overlooked or neglected the strong and reiterated injunction, by which the dissemination of Christian knowledge is recommended to my support, in the Instructions and Dispatches under which I have the honor to represent His Majesty's Government here. I venture to hope that the justice Your Lordship has done to the term in question, by construing it from the context, will relieve the Convention from that Odium

which would rightly attach to it, if the emancipation of the Kandyan kingdom and people, however otherwise laudable, were connected with any compromise of the Interests of the Christian Faith."

In the course of the same letter we find: "The affirmative part of the clause namely 'that the Rites, ministers and places of Boodhoo worship are to be maintained and protected' embraces as Your Lordship has justly construed it the sum total of support engaged for on the part of the British Government and the negative term inviolable—I can affirm to Your Lordship never to have had greater latitude of acceptance in my mind, than that the Budha Religion should not be abolished or obstructed."

What the English actually intended by the term *inviolable* is also clear from a letter which Brownrigg wrote to Mr. W. Wilberforce, Member of Parliament. "The term", says Brownrigg, "was certainly strong, and although nothing more was meant by it, than a compleat security from any kind of Violence to the Budha worship, and a full protection to their religious property, yet if it has been misunderstood anywhere, I sincerely regret that it was ever adopted."

Though more documentary evidence of a similar nature may easily be adduced, the examples quoted above ought to be sufficient to make clear to us the worth of the pledge that the British gave the Kandyans to protect the Buddhist religion.

PROPOSED INTERNATIONAL BUDDHIST UNIVERSITY MEMORANDUM

The following memorandum has been issued by the sub-committee appointed by the Dhammapala Memorial Committee in Calcutta. This memorandum will be registered in due course:—

The Dhammapala Memorial Committee has decided that an International Buddhist University at Sarnath will be the best means of realizing the object for which the Committee was appointed. For various reasons, mainly, financial, such a University cannot be founded immediately. It is not also possible for the Committee to draw up a detailed scheme regarding the character and functions of that educational institution. The Committee believes that if a working constitution is framed for the purpose, it may be entrusted with taking such steps as may be deemed necessary for bringing the University into existence at an early date. The respective duties of the different parts of the constitution will have to be defined as clearly as possible, so

that they can work smoothly and harmoniously towards a common goal. The Dhammapala Memorial Committee fully realizes the difficulty which such a constitution will have to confront in dealing with a full-fledged University if and when it actually comes into being, for the Committee is unable at this stage to anticipate all the varied requirements of an international educational centre and to devise a comprehensive constitution suited to it. But one thing can be done to remedy the inherent defect of a scheme which in its details is not based on facts of experience. The constitution drawn up by the Committee is intended to work provisionally for a period of five years, after which it shall have to revise the whole situation, alter or modify itself in such a manner as to prove a more efficient instrument in carrying out the functions of the University with its foundations well laid in the meanwhile. The constitution shall, of course, be free to

take such measures within the limits of the power bestowed on it as are dictated by the exigencies of administration during this tentative period, but no wholesale change shall be allowed.

The Committee is of opinion that the proposed University should promote not only Buddhistic studies but also studies in scientific subjects which may be considered to have the greatest bearing on the positive good of humanity, instead of taking up all such subjects to which equal attention cannot be given. Whether or not other subjects besides those mentioned above should be included is a matter that is proposed to be left entirely in the hands of the Constitution.

The ultimate ideal of this University is to advance the cause of human progress and to benefit mankind through the sympathetic and broad-minded exposition of Buddhism by bringing out in particular such of its elements as are best calculated to further the attainment of this goal.

CONSTITUTION.

A. The International University is to have a President at its head and one or more Vice-Presidents to help him. The President is to preside over all meetings of the Governing Body, and, in his absence, either a Vice-President or any of the members present. The Governing Body shall be constituted as follows:— It shall have 108 Members excluding the President and the Vice-Presidents. The Governing Body which is to function immediately shall be formed by the Dhammapala Memorial Committee and is to consist as far as possible of representative Buddhists or non-Buddhists, interested in Buddhism not only from India but also from other countries, such as Ceylon, Burma, Siam, China, Japan,

Cambodia, Tibet, Hawaii and Eastern Archipelago, also Europe and America. This Governing Body shall have a General Secretary, two Secretaries and a Treasurer, at present to be appointed by the Dhammapala Memorial Committee, but in case of resignation etc. to be elected by the Governing Body.

As it will not be possible for a Body constituted on such a wide basis by Members belonging to remote countries to meet in full strength for the conduct of business, it will be necessary to form a smaller committee consisting of 25 Members who will be able to carry on the functions of the Governing Body in Calcutta or at Sarnath. This Committee may be called the Working Committee of the Governing Body. The Office bearers of the Governing Body are also to act in their respective capacities on this Committee.

The Governing Body shall determine the broad principles of administration regarding the International Buddhist University. At the initial stage this shall have to be done largely by means of correspondence. It is expected that the Members of the Governing Body will keep themselves in touch with the intellectual, and spiritual movements in their own countries and will communicate their views to the General Secretary regarding the policy that should shape the activities of the University. For the convenience of business a *questionnaire* may be drawn up by the Working Committee and sent to the different members of the Governing Body inviting their opinions and suggestions. The results of such correspondence are in due course to be placed before the Working Committee and suitable action to be taken thereon. Details of management shall have to be settled by the Working Committee. It is to be understood however, that in this

matter there must not be any deviation from the general policy and principles already accepted by the Committee in the name of the Governing Body after proper deliberations on the reports submitted by the Members of the latter Body in response to the questionnaire.

Membership of the Governing Body shall be restricted to those who are prepared to accept the fundamental creed of the University as set forth in the Memorandum, and who, besides, possess educational as well as administrative experience. Any vacancy is to be filled up by election from amongst the general constituency of the University to be described hereafter.

B. One of the main functions of the University shall be to advance the cause of Research in various departments of Buddhist Culture. This function can be entrusted most satisfactorily to a learned body to be styled The Academy of the International Buddhist University of which it shall form an integral part. The Academy shall consist of seventy-five scholars to be chosen by the Dhammapala Memorial Committee. These scholars are to be designated as Fellows of The Academy of The International Buddhist University. In matters relating to the purely educational side of the University this Academy is to work in co-operation with the Governing Body. When the Academy and the Governing Body meet together to discuss such matters the President of the Governing Body or any of the Vice-Presidents or in their absence any member from amongst those present elected to the Chair, shall guide the deliberations on such occasion. The Academy shall otherwise be independent of the Governing Body. By educational matters referred to above

are meant selection of text-books, determination of curricula, publication of lectures, etc. The Fellows may be requested to carry on researches in subjects to selected by themselves and to deliver courses of lectures embodying the results of their investigations at least thrice a year, at present, at any educational centre (preferably at the Buddhist Viharas, Calcutta and Sarnath). The Fellows will intimate subjects of their lectures etc. for communication to the Press. The Committee shall undertake to publish notices in the newspapers. The Fellows shall receive no remuneration for their work. In case of resignation etc. the Academy shall have the power to co-opt. The Dhammapala Memorial Committee in electing Fellows of the Academy shall consider the question of fitness for the honour as a determining factor. Persons connected with educational institutions, who have already been recipients of Research Degrees or those who have qualified themselves by their work shall alone be considered deserving of the honour. The Academy shall have a Secretary who besides carrying on the duties of a Fellow, shall perform the office-work connected with the Academy with the help of assistants, and shall also maintain the contact of the Academy with the help of assistants, and shall also maintain the contact of the Academy with the Governing Body in matters already described.

Lectures delivered by the Fellows shall be published either as bulletins or in a journal of the University at the cost of the University.

C. The General Constituency of the University shall consist of a body of members, who must be either graduates of recognized Universities, or Buddhist

Monks or other sympathisers with the cause of Buddhism who shall be considered as being suitable to be such members by the Governing Body. Annual Fee for an ordinary member may be fixed at Rs. 10. Any member paying Rs. 100/- or

upwards at the time of admission is to be treated as a life-member. Advantages: Use of the Libraries at the Buddhist Viharas (Calcutta and Sarnath). To receive the bulletins or the Journal of the University. To fill any vacancy on the Governing Body by election.

ANANDA COLLEGE PRIZE DAY

The following is an extract from the interesting report of the Principal read on the Prize Day:—

It will not be out of place on the present occasion to make a few remarks about the outlook of the students turned out by our schools. The spectacle of 1700 English-educated lads competing for about 17 posts in the Government Clerical Service, each post carrying a monthly salary of not more than what a boutique keeper can earn in a fortnight, is, surely, a sad commentary on our educational system. These helpless candidates attempted to get situations in the Clerical Service precisely because the education they received in school fitted them mainly for such careers. The employment of English not only as a subject but also as a medium of instruction has naturally resulted in too exclusive language teaching, so that the supreme struggle of our pupils has been to learn words and their meanings rather than things and their inter-relations. Our pupils are intellectually massacred with endless descriptions of things which they have never perceived nor are they likely to perceive. Though they have never seen pound notes, shillings and pence, they are required to work examples involving business transactions in £. s. d. Their knowledge of their own language is tested by their ability to translate it into English. Their language is not

compulsory for public examinations, Latin rather than their language is compulsory for entrance to the Law College and their classical language, Pāli or Sanskrit has not the same status at the London Matriculation as Latin. These are anomalies in our educational system. To the student who acquires knowledge in a language whose "context" is not in Ceylon but in England, is denied the benefit derived from the rich implications of his own language in which is stored up the cumulative effect of the experience of his people in relation to their surroundings. The language of the pupils which implicitly reveals the nature of the surroundings into which they are born provides an adequate "emotional stimulus" which spontaneously presents to the developing mind problems relating to the concrete things in life. The natural urge to find a solution awakens the thinking faculty of the individual, draws him away from "soft jobs" and impels him to venture out into new fields of activity in industry, commerce or agriculture. For this reason, we should reduce the too exclusive language teaching involved in the employment of English as a medium of instruction, we should endeavour as far as possible to impart knowledge in the language of the pupils which is as natural to them as their hands and feet. Should we do so, we would find more time at

our disposal for the teaching of practical subjects like handicrafts and practical agriculture which the Director of Education would do well to introduce to the syllabuses of public examinations. If these principles are embodied in our

courses of instruction, our pupils will have the opportunity of obtaining a concrete conception of the world, that will enable them not only to do well at examinations but also to select a career suited to their ability.

THE VICEROY AT MULAGANDHAKUTI VIHARA.

On Tuesday, the 16th January, Their Excellencies Lord and Lady Willingdon paid a visit to the Mulagandhakuti Vihara accompanied by His Highness the Maharaja of Benares and their staffs. The distinguished guests were shown round the Sarnath Museum by Rai Bahadur Dayaram Sahni, Director General of Archaeology. At 4.45 P. M. they reached the temple and were received and garlanded by Anagarika Devapriya Valisinha, General Secretary, Maha Bodhi Society and Brahmachari Govinda. A deputation of Sinhalese, Burmese, and Indian Bhikkhus headed by Revs: Siriniwasa, Sasanasiri and U. Suriya met them at the steps where a group photograph was taken. After removing, the shoes, Their Excellencies and H. H. the Maharaja of Benares along with the rest of the party entered the temple hall. The altar was beautifully lit up with candles and decorated with flowers. While the distinguished guests approached the image the assembled Bhikkhus chanted blessings in Pali the sacred language of the Buddha. An artistically engraved silver casket containing the text and translation of the blessings was presented to His Excellency. On the termination of the recital, three bouquets were handed over to the distinguished guests who on their part placed them on the altar as an offering. The General Secretary then opened the Relic caskets and showed the holy relics which His

Excellency Lord Willingdon had graciously presented to the Vihara when it was opened in 1931. These relics which are the most authentic remains of the Master were found in a Stupa built by Kanishka at Taxila in 79 A. D. Their Excellencies perambulated the Image and while returning they greatly admired the mural paintings depicting the life of Lord Buddha. The Japanese artists Messrs. K. Nosu and S. Kawaii who are engaged in the painting work were introduced to Their Excellencies. After the pictures had been explained to the party, Their Excellencies were presented with a number of Buddhist books. After signing the Visitor's book the party left for the inspection of the ancient Buddhist ruins.

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A CENTURY IN YELLOW ROBES

Born in 1826 and admitted to Sangha in 1833 by K. Gnanananda therā, Ven. Sri Sanghatissa is a very popular figure



Ven. Sri Sanghatissa Maha Thera

among the Buddhist population of Negombo. His influence has always been

used to better the conditions of the inhabitants of the district. He has numerous pupils both as Bhikkhus and able physicians. This century old venerable Bhikkhu is well versed in Oriental languages and English. He wrote the life of his teacher Ven. Wimalasaratissa Thera in Pāli about seven years ago. He is also an ardent advocate of Ayurvedic system of medicine. We are happy to hear that he is enjoying good health. We have heard of centenarians among the laity. But it is a very rare thing indeed to know of a Bhikkhu who lived 100 years in robes. Buddhists throughout the world will rejoice at this record which we presume has not been beaten by anybody. May he live long.

YOUNG MEN'S BUDDHIST ASSOCIATION ANNUAL GENERAL MEETING AND DINNER

The thirty-fifth annual general meeting of the Central Y. M. B. A. was held on February 24 at the Association head-quarters, Borella, with Sir D. B. Jayatilaka in the chair.

After the preliminaries, the report of the Committee of Management and accounts for 1933 were adopted.

The election of office-bearers resulted as follows:—

President: Sir D. B. Jayatilaka (re-elected).

Vice-Presidents: Messrs. W. A. de Silva, A. E. de Silva, D. S. Senanayake, R. L. Pereira, K. C. and E. A. L. Wijewardene.

Hony. Secretary: Mr. Rajah Hewavitarne (re-elected).

Hony. Treasurer: Mr. V. S. Nanayakkara (re-elected).

Committee of Management: Messrs. J. D. A. Abeywickreme, A. Kuruppu, W. F. Abeykoon, D. T. Jayasekere, A. Jayasinghe, N. J. V. Cooray, C. Victor Perera, H. S. Gunasekere, G. J. Silva, J. N. Jinendradasa, J. A. P. Samarassekera, D. N. Hapugala, Mudaliyars Herod Guneratne and G. F. Perera, Messrs. G. L. H. Perera, J. Nanayakkara, D. N. W. de Silva.

Auditors: Messrs. Terence Perera and Company.

Committees for the following departments were then elected:—Religious Examinations, Religious Publications, Religious Activities, English Literary,

Sinhalese Literary, Sports, and Library and Reading Room.

The Chairman next unveiled a portrait of the late Mr. C. S. Disanayaka, the Founder and first Secretary of the Y. M. B. A., Colombo. He paid a tribute to the great work done by him and the indomitable perseverance with which he performed his duties.

All assembled rose and stood in silence while the portrait was unveiled.

It was resolved, on the suggestion of a member, that a membership campaign should be started. Twenty-five volunteers agreed to enrol twenty members each before June 30 and a committee was appointed to carry out the scheme.

Before closing the proceedings, which he considered not only interesting but very successful, in spite of the fact that there had been a falling off of the membership, the Chairman considered the work that had been done and the work that was being done was such that they could congratulate themselves.

With regard to the deficit, he said they were not bothered with deficits as theirs was not a commercial concern to pay dividends to shareholders. The Y. M. B. A. was an organisation which had undertaken to do some positive work and in doing that work it might happen sometimes that from the financial point of view it might be unproductive work but from their own point of view it might be the most useful and productive work.



The Late Mr. C. S. Disanayaka.
Founder and First Secretary of the
Y. M. B. A.

The publication of *The Buddhist* cost money, and whatever they spent on that they considered was most usefully spent, for their magazine reached members in outstations.

The next point of importance was the religious examinations the number taking it up this year being 13,000 at 225 centres all over the Island. It had been a great work for the Association was trying to educate young boys and girls in the knowledge of the Dhamma.

The Chairman next made reference to the construction of a shrine room at the Mantivu Leper Asylum for which plans and estimates had been prepared free by Mr. C. D. Amaradasa, Artist. He also announced that a friend would be responsible for Rs. 1000/-

Referring to the Pan-Pacific Conference of Buddhist Associations to be held in Kyoto in July this year, he hoped that the Managing Committee would be able to interest other Buddhist Associations in the Island to send at least one representative from Ceylon.

With a vote of thanks to the Chair by Mr. H. Sri Nissanka the proceedings terminated.

ANNUAL DINNER

The annual dinner of the Central Y. M. B. A. came off on Saturday night at the Headquarters, Borella. Sir D. B. Jayatilaka presided. Among the guests

were: Mrs. W A de Silva, Messrs. B. F. de Silva, E. R. de Silva, C. P. T. de Jong, Dr. W. Balendra and Mr. G. Venkatachalam.

Mr. F. A. Obeyesekere proposed the toast of the Association. In the course of his speech he said:—"Today we meet under very happy auspices. Thirty-six years ago you elected a President over the activities of your Association. Thirty-six years later you re-elected that same distinguished person as your President, (Cheers). In this democratic age when we hear so much about change and about giving the chance to others, one wonders whether that maxim held true. For myself I rather believe that if the activities of the Y. M. B. A. are to endure and are likely to endure much of it is due to the wide and unequalled experience and wise and sagacious counsel, which is always placed at the disposal of the Y. M. B. A. by your President."

He said that he was reminded of a prophecy made in 1861 by one of his forebearers Mr. James de Alwis that Buddhism would not exist in Ceylon for very long. He as a Christian was grieved to hear that. Today he was indeed happy to find the nonfulfilment of that prophecy. Now it was seen that Buddhism was established throughout the length and breadth of Lanka. Signs were not wanting that Buddhists had not come back to its own thanks to zealous and selfless workers of the Y. M. B. A.'s.

Continuing he paid a tribute to the many-sided activities of the Association, chief among them being the efforts made for furthering and fostering a knowledge of the Dhamma among the boys and girls of the country, whose number today totalled 13,000. He paid a tribute to the late Mr. Abayaratna

through whose generosity a number of scholarships had been awarded to students of Ananda and Nalanda, to Mrs. Wijewardane whose munificence enabled prizes to be awarded to teachers who passed examinations inaugurated by the Y. M. B. A., and to the late Mr. F. R. Senanayaka who was remembered with gratitude. He asked the gathering to drink to the health of the Y. M. B. A. and its President.

The toast was drunk with enthusiasm.

Sir D. B. Jayatilaka in responding to the toast said that he really thought the right of reply belonged not so much to him as to the Office-bearers of the Association who were really responsible for the work of the Association. The most important and useful activity was the holding of religious examinations and this year the number of children taking up the examination totalled 13,000. That work had been carried on for several years by the enthusiastic young members of the Managing Committee. Continuing he gave an account of the small beginning of the Association and its steady progress ever after. He referred to the help given by the late Mr. F. R. Senanayaka and paid a tribute to his action.

The Association had performed a very important duty in helping the people, especially the people in the villages to give their children a good training in the elements of the principles of Buddhism. What the result of this education they had yet to see. He would make an earnest appeal to them, to young men, to join and contribute their share to do in those premises.

Dr. G. P. Malalasekere proposed the toast of the guests. Referring to the ladies present he hoped that they would

soon create a Young Women's Buddhist Association.

Mr. B. F. de Silva responding to the toast of the guests said that he was a Christian—he hoped a good Christian—a Catholic—he hoped a bigoted Catholic. None the less he felt the greatest respect for the life and work of the Buddha and the philosophy of Buddhism. He would ask in all earnestness whether the time had not come when they ended sectarian

and sectional associations and all amalgamated for a common purpose. Why should not the Y. M. C. A. amalgamate with the Y. M. B. A., or the Sinhalese Sports Club with the Burgher Recreation Club? In conclusion he thanked the Y. M. B. A. for their kind invitation and their hospitality.

Gate Mudaliyar Walter Samarasinge thanked the Dinner Secretary and the Committee responsible for the success of the function.

REPORT OF THE COMMITTEE OF MANAGEMENT FOR 1933-34.

The Committee of Management has pleasure in submitting its report for the past year.

Meetings:—The Annual General Meeting was held on February 18, 1933, when the present Committee of Management was elected to office. Since then up to February 12, 1934, 43 meetings of the Committee have been held. The Committee is composed of 25 members, and the average attendance at its meetings during the period under review has been nine against eight in the previous year. The largest attendance at a single meeting has been fifteen.

A Half-yearly General Meeting was convened on August 9 in pursuance of a resolution adopted at the Annual General Meeting in 1932 to review the work done during the half year, but this meeting was attended by only 25 members.

Membership:—The number of members on the roll at the beginning of the year was 710. There were 39 new admissions during the year, six resignations and two deaths. We regret to mention that 388 names had to be taken off the roll for non-payment of subscription. These members were in arrear for several years and although every effort was made to induce

them to discharge their obligations towards the Association, by allowing them the option of paying their arrears even by small instalments, many did not even acknowledge the several requests addressed to them from time to time. It was therefore found necessary to remove these names from the register to reduce the unnecessary burden put on the shoulders of the Hony. Treasurer and the staff, and also, to save the expenditure on postage and printing incurred in this connection. This leaves a membership of 353 today.

We regret to record the death of Mr. E. H. de Zoysa, Proctor, Negombo, and Mudaliyar K. W. Y. Atukorala of Colombo.

Finances:—The report of the Hony. Treasurer, Mr. V. S. Nanayakkara, dealing with the finances of the Association and the audited statement of accounts are appended to this report.

Hostel:—The Hostel Committee consists of Messrs. E. Aluwihare, R. B. Wettewe, W. F. Abeyakoon, J. Nanayakkara, the Hony. Resident Manager and the General Secretary. We are thankful to Mr. J. Nanayakkara for the smooth working of the hostel.

A Committee was appointed to go into the question of room rent and according to their report a further reduction was made as from June, 1933.

Abeyaratne Scholarship:—This scholarship which is open to students of the North-western Province studying at a Buddhist or Government Institution, is being awarded, as usual, from the income derived from the property at Kurunegala vested in the Association for this purpose by the late Mr. B. Abeyaratne. Two triennial scholarships of the value of Rs. 240/- each, are at present held by Master D. P. Ranasinghe of Nalanda Vidyalaya and Master D. E. P. Ginawardena of Ananda College.

Our Activities:—Our activities have, as usual, been in charge of the following Departments members of which were elected at the last Annual General Meeting.

Religious Examination Department:—

Committee:—Messrs. Chas. Dias, J. D. de Lanerolle, L. H. Mettananda, and A. Jayasinghe. Hony. Secretary. Mr. A. Kuruppu.

Of all our activities this department should be counted the most important and the most progressive. The ever increasing work has been ably handled by Mr. A. Kuruppu with the help of Mr. A. Jayasinghe. This year 206 schools sent pupils to this examination as compared with 175 last year. 10,469 candidates entered i. e. 1,111 more than last year. The supervisors, of whom a few were ladies, give their services free, and bear their own travelling and other expenses, as well as the cost of forwarding the packets of answer papers to Colombo from outstations. To these volunteer helpers are due the best thanks of the Association. It is well to

consider the work entailed in despatching and again collecting papers from nearly 10,000 students. The thanks of the Association are due to Mr. A. Jayasinghe for the ready and valuable assistance he has rendered at all times as well as to several other young Buddhist workers who were helpful in sorting and arranging the thousands of answer papers before being despatched to the different members of the Board of Examiners.

The respectful thanks of the Association are also due to the Maha Nayaka and Nayaka Theros, and other distinguished members of the Sangha who set the questions, and afterwards scrutinized the answer papers.

The Annual Report containing the full results of the Examination, with the necessary observations thereon—consisting of 113 pages—has been published. The gold medal awarded by the Association to the candidate who stands highest in the Examination, gaining more than 75% marks, was won this year by a student of the Mahanama School, Panadura.

Our thanks are due to those ladies and gentlemen who donated special cash prizes in connection with the Pupils' Examination and last not but least to the Hony. Secretary, Mr. A. Kuruppu, and Mrs. Kuruppu to whose whole hearted efforts the present success of the examination is mainly due.

Teachers' Examination:—This Examination was held at the Association Hall on the 29th July presided over by Pannalan-kara Thero of Asokaramaya, and under the supervision of the Hony. Secretary assisted by Mr. A. Jayasinghe.

Thirty five candidates applied for admission this year as compared with 19 last year. Of these 25 sat for the examination, i. e. 19 men and 8 women teachers.

Twenty three candidates passed the examination, one man and four women teachers winning the cash prizes, the value of which was raised from Rs. 175/- to Rs. 200/- First, Second and Third Class certificates were also granted to fifteen, five and three of the candidates respectively.

The amounts of these prizes, as well as a major portion of other expenses incurred in connection with this examination were met from the annual donation of Rs. 250/- given by D. P. Wijewardena Lamateni of "Sri Ramya" Kollupitiya, to whom the grateful thanks of the Association are due.

The annual distribution of prizes in connection with both the examinations took place on November 18, the President presiding at the function and Mrs. A. M. de Silva distributing the prizes.

Religious Publications.

Committee:—Messrs:—D. E. Hettiaratchi, B. R. Dias, M. D. I. S. Gunasekera, J. D. de Lanerolle. Hony. Secretary, Mr. A. Kuruppu.

The following books were printed during the year:—

Buddha Charita Parts I, II and III, Saddharma Manjari Part II, Dhammika Sutta and Satipatthana Sutta.

As an addition to the thirteen text books already published by the Association, the Loweda Sangarawa, kindly edited by Pandit Wimala Dhamma Thero of Vidyo-daya College, will be issued this month.

These Religious Publications have been prepared *gratis* by learned and distinguished members of the Sangha. The thanks of the Association are due to them.

It is gratifying to note that the profits accruing from the sale of these text books, supplemented by special donations received from the Buddhist Public are at present sufficient to meet the expenses in connection with the Religious Examinations.

Religious Activities.

Committee:—Messrs. C. L. Perera, N. M. Sadhuwardena H. Don Henry, and J. Nanayakkara. Hony. Secretary, Mr. J. D. A. Abeyawickrema.

The activities of this department have chiefly been confined to making arrangements for the Sunday sermons.

Mr J. D. A. Abeyawickrema has been carrying on this work of this department for the last several years. The success of his painstaking efforts has resulted in our having crowded audiences almost every Sunday.

The collections made during the year have enabled us to meet all expenses in this connection.

The usual "Wesak" programme was carried out and it was encouraging to see the large number of members who turned out to join the "Sil" party.

English Literary Branch.

Committee:—Messrs R. Hewavitarne, H. R. Gunawardena, V. S. Nanayakkara and S. W. Jayasuriya. Hony. Secretary. Mr D. N. W. de Silva.

Mr. C. C. Senaratne who was elected Hony. Secretary of this Branch at the Annual General Meeting resigned his office in April and his place was filled by Mr. D. N. W. de Silva. The following interesting lectures were arranged during the year:—

"Kashmir" by Mr. T. W. Hockly.

"Last hours of the late Venerable Devamitta Dhammapala" by Mr. Rajah Hewavitarne.

"Origin of the Religious Idea" by Mr. S. W. R. Dias Bandaranaike.

"Some Impressions of Australia" by Mr. S. P. Foenander.

"England and the English" by Mr. A. N. L. Clark

"The Harijan Movement" by Mr. M. Kelappan.

"Literary Animals" by Mrs. G. S. Wodeman

"The Buddhist University of Nalanda" by Dr. Hirananda Sastri

"The Mission of the World Fellowship of Faith" by H. H. Raja Jai Bahadur Pritvi Singh

Apart from these lectures Hony. Secretary, has been successful in arranging two picnics, one to Attanagalla in September and the other to Horana in October 1933. Both were well attended and thoroughly enjoyed by all who took part in them.

Sinhalese Literary Branch.

Committee:—Messrs. W. Richard de Silva, K. M. Gunatilaka, and J. R. Dharmasena. Hony. Secretary, Mr. E. S. Jayasinha.

Though every effort was made by this Branch to induce prominent speakers to appear on this platform they have not been very successful. Three lectures were, however, arranged and they were delivered by Messrs. M. Cumararatunga on "The Sinhalese Language" P. Jayatilake on "The world around us" and W. Richard de Silva on "Food Reformation."

Sports Branch.

Committee:—Messrs. D. H. P. Gunawardena, T. B. Dissanayake, L. Rajakaruna and V. S. Nanayakkara. Hony. Secretary, Mr. J. Nanayakkara.

This Branch began its work with a Cricket match played against the Notts C. & A. C. and followed up with two Billiards Matches against the Kotahena C. Y. M. A.

Three Tennis Matches were arranged and played during the year, two against the Wireless Station Tennis Club and one against the Nalanda Vidyalaya Tennis Club.

A successful Tennis Tournament was held towards the end of the year, Mr. E. P. A. Fernando winning the championship Cups. In this connection a very enjoyable Tennis Social was also held on January 13, 1934, when the Prizes were distributed by Mrs. A. E. de Silva (Jr.)

Library and Reading Room.

Committee:—Messrs. D. T. Jayasekera, W. F. Abeyakoon, D. N. W. De Silva and J. L. Jinendradasa. Hony. Secretary, Mr. G. L. H. Perera.

Much useful work has been done by the Library Committee during the year. A catalogue of books has been printed and is available at the nominal price of 25 cents each. Certain books in the Simon Hewavitarne Reference Library which need not be classified as reference books have been transferred to the Lending Library. A sum of Rs. 50/- was spent in the purchase of books. In years to come we hope to spend much more to make the Library more attractive.

We are thankful to Sir D. B. Jayatilaka, Messrs. E. W. Perera, C. D. Mahawela, Rajah Hewavitarne and T. W. Hockly for the kind donations of valuable books during the year. "The Physical Culture" magazine has been added to the Reading Room and now there are about 25 magazines and periodicals available.

Japanese Representatives:—We have had the pleasure of welcoming Reverends Sohaku Ogatha and Soka Kawan who were sent here by the Federation of all Young Buddhist Associations in Japan, personally to invite our Association and other similar institutions to send delegates to the forthcoming Pan Pacific Conference of Buddhist Associations to be held in Kyoto in July, 1934. They were the guests of the Y. M. B. A. for four days. It is hoped that all the Buddhist Associations will consider the matter soon and decide to send at least one representative from Ceylon. It is essential that Ceylon should be represented as many matters affecting the future of Buddhism will be placed before the Conference.

New Projects:—We have been able to collect a sum of Rs. 1,369-89 on account of the Mantivu Leper Asylum Vihara Building Fund. Plans for the building are now being prepared and it is hoped to lay the foundation in April. We still need Rs. 631/- and we hope those members who have not yet contributed to this worthy cause will kindly send in their subscriptions early.

The above record briefly indicates the nature of the work that has been done during the year, and we sincerely hope that

in the manner of our discharging the great responsibilities entrusted to us we have been able to maintain the best traditions of the institution. In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their whole-hearted support, the Buddhist Public for their generous sympathy and the Press for their ready courtesy in publishing news connected with the Association.

R. HEWAVITARNE,

Hony. General Secretary,

EXTRACTS FROM THE REPORT OF THE HONY. TREASURER.

Income and Expenditure Account for the year ending 31st December, 1933.

EXPENDITURE.			INCOME.		
	Rs.	Cts.		Rs.	Cts.
To Salaries and Wages ...	1859	25	By Subscriptions ..	1901	00
.. Collector's Commission ...	188	50	.. Donations ..	535	00
.. Lights & Fans ...	650	10	.. Sunday Collections ..		92
.. Printing & Stationery ...	160	62	.. Tennis Fees ..	155	65
.. Postage ...	89	20	.. Billiards Fees ..	424	10
.. Advertisements ...	3	00	.. Rent of Rooms & Garages ..	2499	50
.. Telephone ...	290	00	.. Rent of Hall ..	272	50
.. Audit Fees ...	60	00	.. Hostel Fees ..	2869	15
.. Religious Examination ...	1338	13	.. Garden Produce ..	76	08
.. Religious Prize Distribution ...	824	01	.. Religious Publications ..	3690	51
.. Bana Preaching ...	265	47	.. Bank Interest ..	291	20
.. Tennis ...	157	57	.. Sundries ..	53	81
.. Billiards ...	412	91			
.. Library & Reading Room ...	232	99			
.. Hostel expenditure ...	2734	63	.. Excess of expenditure over Income ...	677	05
.. Rates & Taxes ..	500	00			
.. Repairs to building ...	282	13			
.. Insurance ..	93	75			
.. Interest on Buddhist Press Fund ..	620	30			
.. "Vesak" Celebrations ..	99	08			
.. Discount on Religious Publications ...	1078	22			
.. Depreciation on Furniture etc. ...	297	00			
.. The "Buddhist" magazine ...	1099	91			
.. Bad debts written off ..	222	20			
.. Performing Right Society License ...	32	00			
.. Sundries ...	269	50			
Rs. 18795	47		Rs. 18795	47	

We certify that we have examined the accounts of the Young Men's Buddhist Association, Colombo, (Incorporated) for the year ended 31st December, 1933, and that the foregoing Income and Expenditure Account is based thereon and exhibits in our opinion a true and correct view of the Association's affairs, according to the information and explanations given to us and as shown by the books of the Association, Arrears of subscriptions have not been taken into the accounts.

V. S. NANAYAKKARA

Hony. Treasurer.

TERENCE PERERA & Co.,

Corporate Accountants

} *Auditors*

Colombo, 2nd February, 1934.

Balance Sheet as at 31st December, 1933.

CAPITAL & LIABILITIES		Rs.	Cts.	PROPERTY & ASSETS		Rs.	Cts.
Abeyaratne Fund ...	11,312	98		FREE HOLD PROPERTY:-			
Buddhist Press Fund ...	13,699	38		Association Premises ...	71,069	62	
Building Fund ...	334	50		Kurunegala Property ...	8,000	00	
Kurunegala Property Deposit A/c: ...	140	00		Maho Property ...	500	00	
Security Deposit of employees ...	200	00		FURNITURE ETC. ...	3,320	89	
Lending Library Borrowers' Deposit ...	8	00		SUNDRY DEBTORS:-			
Tennis Tournament A/c ...	22	86		Resident Members on a/c of Hostel fees ...	443	43	
SUNDRY CREDITORS:-				Servants Advances ...	80	00	
Hostel a/c J. Samarasinghe ...	548	19		Rent of Kurunegala Property... ..	70	00	
Abeyaratne Fund ...	80	00		Maha Bodhi Press-Advance on account printing ...	500	00	
Bana Preaching a/c ...	5	00		Value of books purchased by Rel. Secy: ...	8	00	
The "Buddhist" a/c ...	53	25		Ceylon Savings Bank interest due ...	156	82	
Printing a/c ...	3	00		Secretary Religious Exam ...	27	22	
Interest a/c ...	4	83		DEPOSITS:-			
CAPITAL A/C:-				Director of Elec. Undertakings ...	115	00	
Balance at credit on 1. 1. 33	68,993	27		STOCK:- Religious Publications ...	1,183	93	
Less excess of Expenditure over Income	677.05	68,316	22	CASH:-			
				Ceylon Savings Bank,			
				Abeyaratne Fund	3,000.00		
				Buddhist Press Fund	1,293.36		
				Collector's Security Deposit	100.00		
				Post Office Savings Bank, on a/c of Tennis Club	10.00		
				National Bank of India,			
				Fixed Deposit	3,000.00		
				Current Account	1,798.94		
				In hand	45.00		
					9,247	30	
					94,728	21	

We certify that we have examined the accounts of Young Men's Buddhist Association, Colombo (Incorporated) for the year ended 31st December, 1933, and that the foregoing Balance Sheet is based thereon and exhibits in our opinion a true and correct view of the Association's affairs according to the information and explanations given to us and as shown by the books of the Association. Arrears of subscription have not been taken into the accounts.

V. S. NANAYAKKARA,
Hony Treasurer.

TERENCE PERERA & Co, } Auditors.
Corporate Accountants

Colombo, 2nd February, 1934

MANTIVU LEPER ASYLUM VIHARA BUILDING FUND.

Statement of Receipts and Payments for the year ended 31st December, 1933.

RECEIPTS.	Rs.	Cts.	PAYMENTS.	Rs.	Cts.
To Balance	817	20	By Balance in Bank	1322	14
„ Public Contributions	498	56			
„ Bank interest	6	38			
	1322	14		1322	14

Audited and found correct.

A sum of Rs 46.75 has since been received.

V. S. NANAYAKKARA
Hony. Treasurer.

TERENCE PERERA & Co., } Auditors
Corporate Accountants

Colombo, 12th February, 1934.

FLOOD RELIEF ACCOUNT.

Income and expenditure Account for the year ended 31st December, 1933.

RECEIPTS.	Rs.	Cts.	PAYMENTS.	Rs.	Cts.
To Balance	404	79	By Cost of re-building house at Gothatuwa	50	00
			„ Repairs to house at Kotuwila	5	00
			„ Payments to 1930 flood victims at Buthgamuwa	109	00
			„ Relief rendered to 1933 flood victims at Kaduwela	24	15
			„ Sundry expenses	8	35
			„ Balance in Bank	208	29
	404	79		404	79

V. S. NANAYAKKARA
Hony. Treasurer

TERENCE PERERA & CO. } Auditors
Corporate Accountants

Colombo, 12th February, 1934.

THE PAN-PACIFIC CONFERENCE IN JAPAN

LOCAL BUDDHIST DELEGATES

Sir Baron Jayatilaka presided at a conference of representative Buddhists assembled at the Central Y. M. B. A., Borella on the 15th March on the invitation of that Association to consider the question of selecting delegates to represent Ceylon at the Pan-Pacific Buddhist Conference to be held in July this year in Japan.

After summarising the communications received from the Federation of Young Buddhist Associations of Japan and the invitation received by the Y. M. B. A., to send representatives, the Chairman called upon those present to express their views on the subject.

THE DISCUSSION.

Mr. J. N. Jinendradasa said that the delegates to be sent should be those who could worthily represent Ceylon Buddhism. He would suggest sending three, including the Chairman. According to the prospectus issued by the Federation the discussions are to include "religious education, activities and management of young Buddhist Associations, constructive criticisms of current thoughts, organization and standardization, questions concerning the peace of the world, especially that of the Pacific, the policy contributed to the civilization of the world by Buddhism, measures to be taken by Buddhism with regard to the present social unrest, various problems relating to the purification of society, the attitude of Buddhism towards racial problems, etc." He urged that the delegates who go to represent Ceylon must be able to make valuable contributions to the topics under discussion.

Sir Baron agreed and said that the Congress had already resolved to send two delegates including himself. He could not give a definite promise as

important State business might perhaps have to be transacted at the time of the Conference. However, he did not say that he was unwilling to go.

Mr. Jinendradasa proposed that the three delegates should be Sir Baron Jayatilaka, Dr. Cassius Pereira and Mr. H. Sri Nissanka.

Mr. U. B. Dolapihilla suggested including a Bhikkhu in the delegation, one well-versed in the Dhamma.

Mr. G. K. W. Perera said that as the Congress of Buddhist Associations had considered the question at a recent meeting, the other Associations might join hands and pass a resolution to the following effect:—

"That the nomination by the Congress of Buddhist Association of Sir Baron Jayatilaka and Mr. H. Sri Nissanka as delegates be accepted, in addition to be nominated by a Committee appointed at this meeting as well as others that may be made by the Congress of Buddhist Association; and that the appointment of a leader be left to the delegates themselves to be made sometime prior to their departure."

Mr. J. de Lenerolle seconded;—Carried unanimously.

The following Committee was appointed to make enquiries and take necessary action and report to a meeting to be held on May 5, 1934:—Messrs. G. K. W. Perera, P. P. Siriwardhana, D. S. Wijeyesinghe, H. D. David, U. B. Dolapihilla, V. S. Nanayakkara and Raja Hewavitarne (convener.)

TRAVELLING EXPENSES

In reply to a question whether free passage will be allowed to the chief delegate, Sir Baron said he was not sure of that. The papers 'that came

him contained no information on that point. It was stated in the papers that the "sponsors of the Conference shall finance all Conference expenses of the delegates, such as housing and meals during the Conference and that travelling expenses to the Conference and return shall be defrayed by the delegates or the groups represented by such delegates." That appeared definite. Perhaps facilities for travel and other concessions to large parties could be arranged through the Japanese Consul with Japanese Steamer Companies.

STEAMER FARE TO KOBE

We have ascertained later from Messrs Carson & Company the steamer fare from Colombo to Kobe, which is given below. We are also in a position to say that the Conference will defray the cost of passage of the chief delegate.

FARE

Steamer fare from Colombo to Kobe.

1st Class (Cabin) Return	600/-
2nd "	384/-
3rd "	220/-

LETTERS TO THE EDITOR

THIRD INTERNATIONAL ROERICH PEACE BANNER CONVENTION

Roerich Museum,

310, Riverside Drive, N. Y.

December 29, 1933.

Sir D. B. Jayatilaka and

P. P. Siriwardhana

Editors, The Buddhist.

My dear Editors,

The dedication of your September issue of "The Buddhist" to the noble cause of the Third International Convention for the Roerich Pact and Banner of Peace has indeed been profoundly appreciated by the members of the Organizing Committee. I am therefore highly pleased to transmit this message of thanks for your beautiful gesture and to bespeak our admiration for the practical and constructive example set forth by the Y. M. B. A., and its official organ, "The Buddhist". We would like you also to know of the many comments we have received in praise of your publication from our friends and members among whom we have distributed copies.

Because of your manifest deep understanding of the significance of the Roerich Pact and Banner of Peace

we know that you rejoice with us the great success which marked the Washington Convention and the great international importance which it assumed in having the participation of official Delegates from twenty-seven nations and the attendance of Observers appointed by seven governments. These facts are truly indicative of the timeliness of Prof. Roerich's beautiful conception, and of the great strides being made toward international adoption of the Pact.

The progress of the movement is indeed yet further indicated by the recommendation of adoption of the Roerich Pact and Banner of Peace by the Committee on Intellectual Cooperation at the recent Pan American Conference held at Montevideo.

Witnessing these developments in conjunction with the promulgation of Nicholas Roerich's noble ideal, we are convinced that the New Era approaches which will offer full protection for the treasures of human genius.

Again thanking you for your excellent cooperation,

I remain, Sincerely,

Louis L. Horch,

Chairman of the Third International

Roerich Peace Banner Convention.

GLEANINGS

Newspaper Stamp Acts in England

"Institutions, libraries, great newspapers, great publishing houses have arisen, which would not exist had the repealed acts which clogged knowledge

remained in force. Yet every newspaper proprietor was formerly treated as a blasphemer and a writer of sedition, and compelled to give substantial securities against the exercise of his infamous ten-

dencies; every paper-maker was treated as a thief, and the officers of the Excise dogged every step of his business with hampering, exacting, and humiliating suspicion; every reader found with an unstamped paper in his possession was liable to a fine of £ 20."—*The Times on Knowledge*.

Mrs Rhys Davids on Buddhism

Mrs. Rhys Davids is publishing through Messrs. Methuen a work entitled *Indian Religion and Its Fate*. It will be followed almost immediately by a volume setting forth in brief the Fundamental Principles of Buddhism—*Liberary Guide*.

Cheerful Monks of Burma

Everywhere, intermingled with this light-hearted people, delighting in colour, dress, and decoration

of all kinds, there is ever to be seen the serene and passionless personality of the monk; no reviler of alien creeds, no possessor of priestly power, poorer than the poorest, yet rich in the treasures of his Dharma; no figure-head of some silly superstition, mired, and heralded through the streets; nought—save a lowly follower of the Perfect One whose law it is that guides to the Great Peace, which,

"Like a Star,
Beacons from the abode where the Eternal
are"—Major General Dawsonne M. Strong, C. B.

REVIEW

FIERY STRONGHOLD by Nicholas Roerich. The Stratford Company,
Boston, pp 459 Price \$ 3.

Professor Roerich takes his place among the galaxy of famous men of letters and artists who continue to entertain the public with books and paintings which have a permanent value for the advancement of culture. *Fiery Stronghold* like its predecessor "Realm of Light" is a collection of essays and addresses on various topics. The volume is divided into eight main parts: Fiery Stronghold, Culture, The Island of Tears, Sonority of Nations, Legends, Greetings, The Beautiful, and Banner of Peace. Under each of these divisions several matters of cultural importance are dealt with. Roerich has in this book effectively answered some of the ill-informed and misguided critics of his art and of his attempt to establish peace through culture. He puts to shame those courageless pessimists who ridicule culture and praise might on the sly. Once Roerich's teacher Kuindji said to him, "A busy person succeeds in everything; an open eye perceives everything, but in any case it is impossible for a blind man to paint". Roerich is undoubtedly an embodiment of the qualities of a seer. This book also affords fascinating reading apart from its cultural value. Roerich does not seem to enjoy the Himalayas as a mere traveller does. He weeps silently over the difficulties of others. Roerich's distress at every little backward step any organization is obliged to take is apparent throughout the volume. Under "Canimus Surdis" he says "A publishing house in Germany has been suspended

There are financial difficulties in the scientific circles of Holland. There is some economic distress in Bulgaria. Useful publications are being discontinued in Calcutta. There are some terrifying figures of the unemployed in America. During the last month in Chicago alone thirty-eight banks failed. There are difficulties in Sweden. A beautiful project of a children's theatre has failed of realisation Endless depression. Endless distressful news in letters and newspapers". He thinks that these calamities stand against culture. It is only courage and hope that can save it. The famous dedication of Count A. Tolstoi "To the Artist" quoted by Roerich truly expresses the spirit of the author of *Fiery Stronghold*.

"Be thou blind as Homer and deaf
as Beethoven

But strain more zealously thy
spiritual ear and spiritual eye,
And as if upon the flame of a secret
writing faint lines emerge suddenly
Thus will the pictures suddenly
emerge before them
And more vivid will become the colours
and more perceptible the paints
The harmonious correlation of
words will interweave in
clear meaning.

And thou, at this moment, behold
hearkening thy breath
And afterwards, creating, creating,—
recall the fleeting vision".

